


# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
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चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.


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## ON THE WAY TO TIBET

BY MAHAPANDITA RAHULA SANKRTYAYANA.


*Continued from page 511 of the issue of November, 1936.*


I was alone since my companion departed for Tashilunpo. At Sa-Skya, amongst so many friends, I was quite happy, but travelling in Tibet is a most dangerous job. The hierarch, the Lord of Phunchog palace, offered three mules, with one of his trusted attendants to accompany me upto Shigartse, after visiting Ngor and Shalu monasteries.

We started from the palace at 11 a.m. After an hour's riding, when we just started to climb the hill, my companion's

mule began to jump. Twice he was thrown down. We sent the mule to the place where the palace horses were grazing, but the man in charge was not there, so it could not be exchanged. Chepon-la, my companion, changed the load to this naughty mule, but the other was also not better. Thus with bad luck from the very beginning we proceeded towards the first pass, Ato-La. After ascending half a mile our luck changed; some Sa-Skya muleteers were returning to their home, and we took one of theirs in exchange.

July brings the heaviest rain to this part of the country. The rain was not so heavy when we crossed Ato-La, but when we turned towards the second pass Shonga La, a heavy downpour began and it lasted for an hour or so. There was no village to stop and we continued our journey in the rain. For three months of the rainy season, this portion of Tibet is covered with green tiny grass and the whole landscape looks as if a green carpet had been spread on uneven ground. Here another horse-rider met us and we three, with the four animals, proceeded towards Shonga-La pass. For many miles the road was very easy, and, it was only after leaving the stream we began to ascend. It was not difficult and very short—not more than half a mile. The descent was also not tiresome and after walking a mile or so, we reached the Dogpa village. Here we stayed in the same room in which I lived during the last journey. There was a great pain on my back. For three months continuously I was busy in copying MSS. and I had no physical exercise. Though it was the month of July, it was still very cold.

Next day we started after taking our breakfast of parched flour and hot Tibetan tea. There was a slight shower of rain when we started. It continued for three hours. From the Shonga-La, the descent was easy till we reached the valley of Tsha-rong river. Travelling in winter is difficult because of the cold, but to travel in rainy season is still more difficult since most of the streams are

full and in many places the land is swampy. In some places the roads were also washed away by the torrents. In one place the stream was quite close to the field with an encircling wall. Our mule carrying boxes was walking quite close to the wall in order to avoid the water. There was not sufficient space for the boxes to pass on and so the mule fell down and one of the boxes was thrown into the stream. It contained many valuable MSS. With great difficulty we took it out. In two other places the road was worse. In one place we had to cross the river and in another we had a difficult ascent. Before ascending we took a wrong path, but luckily a woman who happened to see us from the other side of the river, forbade us to go by that way. At 10 o'clock we reached the broad valley of Tsha-rong river. It is a big river. We soon reached Chang Cho, where we decided to take a little rest. The master of a house there was acquainted with my companion. After taking tea we wanted to start but we heard that the river was not passable and there was no ferry boat or bridge nearby. The house-master told us that by the evening or the next day water would subside. So, we gave up the idea of going further. At the back of the Chang-Cho village there is an old monastery with some stupas and walls still standing in a dilapidated condition. The monastery stands on low land but it looks very old. Before the 12th century all monasteries were built on the plain, but in later days they were built on small hills. After a little while it again began to rain.

On the 25th, after taking our breakfast, we started at 7-30 a.m. There was a slight shower which continued till 2 p.m. All the streams and waterways were full. The river was also flooded. It was impossible to cross the river anywhere and in order to get the bridge we had to take a longer way traversing 12 miles more. We reached Kyu-dotog-pa at 9-30 a.m. We inquired from the people and learnt that there was very little hope of crossing the river.

One man promised us to see it and bring information so we stayed there for three hours but he did not make his appearance. Two other men were then found. They took us to the bank of the river. One of them, after removing all his clothes, rode one of the mules in order to examine the stream. Twice we were watching with great anxiety and twice our hopes were gone when the water was seen coming up to his neck. After half an hour he returned and informed us that we could pass. The water current was very strong and I was afraid, lest my boxes, full of precious MSS. would be carried away by the current. At about 2 p.m we crossed the river. A little water leaked inside one of my boxes, but the papers were not damaged. I was very pleased to see our things reach the other shore safely. Now our path lay from east to west. This valley is broader than the main valley and it looked like a big plain with swamps here and there. This is the usual thing with the Tibetan valleys during rainy seasons. When we reached the village of Seng-ge-che, there was still time before sunset, so instead of stopping there, we continued our journey. In the evening we reached the small village of Shab. With no difficulty we procured lodgings for the night.

Next day we started and passed Chha-cha-la pass. There was again a little rain. After we had proceeded a mile, sun-shine came. The ascent to this pass was a long one, but not difficult. On the top of the pass is a new Mani (a thick quadrangular wall with inscribed stones). The descent from there was more difficult. In rainy season there is another difficulty for travellers. The river-beds are strewn with stones of different sizes and all traces of the paths are gone. It is sometimes very difficult to get out of them. In some places swamps make it difficult even for animals to move. On reaching the broad valley there was again rain. So we were obliged to take shelter in a big house of the Tse village where we rested a while and had our tea. From here there is a road to Shigartse. It lies to the left.

We turned towards another small valley leading to Ta-Tso-La pass. It is a very small pass, only a spur of a mountain. Again rain began and it continued till we reached Ngor monastery at 5-30 p.m. Here too it was difficult to find our path. The rain was so heavy that in many places small torrents were fiercely dashing along. Almost in the middle of the stream there was a willow park belonging to the Ngor monastery. The stream would have destroyed the whole garden, if they had not constructed a big wall to prevent this. Some people were still standing by to save the garden if further threatened. Tibetans thought it was not wise to rely upon the labour of men alone, however clever they may be. So they placed a row of white spot-like things on the wall, on which several big gods were trying to protect the garden. At that time I had grave doubts if the garden would be saved inspite of the collaboration of gods and men but when, in the month of September, I visited Ngor again I found that no harm had been done to it. How could any harm come when the great gods were helping men in the endeavour!

Ngor monastery was established about 400 years ago and it is one of the Tibetan monasteries famous for the observance of strict discipline by its monks. No woman is allowed to enter the boundary of the monastery. Ngor belongs to the Sa-Skya sect of Tibetan Buddhism whose head is a married Lama. Even the wife of this lama is not allowed to enter this monastery. There are about 500 monks in the monastery with several palatial buildings. The hills behind it are red and perhaps this induced them to select this spot. The monastery had 40 bundles of Sanskrit palm leaf MSS. originally taken from India. I wanted to take photographs of some of them.

To see such MSS. is not an easy task in Tibet. They are kept in a house which bears seals of five monastic officials. I inquired if all of them were present, but I heard that the officer in charge was not present and he was not

coming within a week. Our friends, the two Lamas of Khang-sar, were living in retirement for meditation and for the period of 3 months no one was allowed to see them. I was offered special privileges. One of them Ku-ding-Rim-po-chhe, an old man of 60, had a little deafness. Last time when I visited Ngor, he was offering me a sum of money to bring an ear-trumpet. I did not accept his money but promised to bring one for him when I came next time. He was very pleased when I presented him the trumpet. He first thought that I would forget to bring it.

Next day we started for the Shalu monastery by a short cut. The kind lama of Ngor gave us a guide and informed about the road conditions. Those who take this short cut have to go through three passes. The road was very bad. The fields in Tibet are always on the banks of the rivers and often they are destroyed by them. Here too, in order to protect their fields, people had kept ready an army of gods whose places were marked by white stupa-like stones. The first two passes were not very high, but still the road was difficult. The third one was only a pass in name. We reached Shalu monastery at 4 p.m. Our friend Risur-Rim-Po-Chhe was present in his residence. He welcomed us and we were quite at home. I heard that he received two parcels containing books which I sent him from India and Japan and for which he was very pleased. It was arranged that next day I should go to Ri-fug where palm leaf MSS were kept.

On the 28th we went to Ri-fug which is just about a mile from the main monastery, hidden by a spur of the hill. The great scholar Bu-sthon passed his last days in this place, after retiring from Sa-Skya monastery. The main shrine was built by him and it contains a statue of the builder. Here all the books are kept under five seals. All the officials were present. The seals were broken and the gate opened for me. There were 39 bundles of palm leaf MSS including 12 which I saw in my last journey. Among them were found 3 chapters of Pramānavārtika and a very

important complete commentary on it. Photographic plates were not with me. I had to wait for their arrival. Next day I stayed in the Shalu monastery. The monastery of Shalu was built in the middle of the 11th century. Its style is like the other ancient monasteries in Tibet. In the middle there were many temples around a quardrangular court-yard. Tiles were either copper or earth of green colour. Here were the original Kan-jur, and Tan-jur, two big collections of Indian works, translated into Tibetan, and which were compiled by Bus-thon in the 14th century. There were some big bronze images originally taken from India or Nepal. In the corridor of the main temple were many beautiful paintings with the artist's name inscribed on some of them.

On the 29th we started for Shi-gartse. We had to cross 3 streams, but they were not very big and water was also not much. After riding five hours, we arrived at Shi-gartse. I heard that 4 parcels of photographic materials had arrived at Gyantse and they were expected at any moment.

Next day I visited Tashi-Lunpo monastery, the seat of Tashi Lama. I got my mails of 3 or 4 months, since I left Nepal, and the whole night I was busy writing replies. Among the letters there was one informing that Rai Saheb Manoranjan Ghosh, our enthusiastic curator of Patna museum, had died and one from Mr. Ghosh himself giving details of the things required for the Patna Museum, and his death, therefore, was a great surprise to me.

The photographic plates of the book Yogachara-Bhumi and others were developed and I found that only 3 plates were not successful. Sam-lo Geshe, the great logician of Tashi-Lunpo was very pleased to hear that so many works on Buddhist logic in the original Sanskrit were discovered during my present journey.

On the 2nd August I went to see a palm-leaf MSS in Neri-Ri-Thog which was about six miles from Shi-gartse. The horse which was sent to fetch me was so weak that I

could not ride the whole way. On our way we passed a small nunnery called She-rap-Choling where about 50 nuns lived. It was famous for the piety and devotion of its nuns. The nunnery was built about three decades ago. In former days on the site of the present monastery of Neri, there was a Nigama monastery which was destroyed in the middle of the 17th century, by Zongar mongol, who came to establish the supremacy of the yellow sect. Afterwards in the ruins of the monastery some nuns made their abode. Yong-zin-Rim-Po-Chhe, a teacher of the present Tashi Lama, was attracted by the beauty of the place from where the wide valley of Tsang-po and its silvery stream could be seen. He made the new nunnery for the nuns, in exchange of the place, where he built the present monastery. Yong-zin Lama died about 10 years ago. He was not an incarnate Lama, but in Tibet any Lama, famous for his piety and learning, is rewarded by establishing his incarnation after his death ; so we have a boy Yong-zin who is living in the monastery. Before I came to this place I did not know the history of the monastery and its affiliation to the yellow-sect, otherwise I would have easily known that there was no possibility of finding old Indian MSS in this monastery. It is very seldom we come across an Indian work of art or letters in their monasteries. The yellow sect was established at the end of the 15th century when Buddhism was no more in the country of its birth and so all cultural communications with Tibet and India were at an end. The palm leaf MSS which was shown to me was a new Sinhalese MSS of Parajika Pali. When in 1908 (?) Tashi Lama visited the holy places in India, his teacher, the founder of this monastery also accompanied him. He secured this book from some Sinhalese Bhikkhu. The steward of this monastery, on my request, told me that in the next village the pony would be changed and I would get a better one. This I doubted. It actually happened that there was no pony available at the time and I had to manage with the same one again. Clouds were

gathering and any moment there was the possibility of rain. In fact both before and after me it was raining. I did not however, meet rain and the servant who was accompanying me asked how it was that in the front and behind there was rain, but the place through which I was traversing had no rain. I told him that Gyagar Lama's mission was so great that even the gods dared not interfere. When I reached Do-sun, where all the merchandise for Shi-gartse coming by river were unloaded from their hide boats, the owner of the pony who was in a drunken state, came and began to shout that he would not allow his pony to be taken to Shi-gartse. He was making a big noise and many people gathered there to see the fun. At first I hesitated as I did know if he was the real owner. In the end I was obliged to leave the pony and proceed on foot. It was evening and 3 miles more I had to walk. There were no villages on the high-ways and to travel alone at night in Tibet was a dangerous affair so I walked as swiftly as I could. On the way I met two Tibetans. They asked for money, not as beggars but with some other intention, but they did not force their demand on me because they saw the strap of my camera, which I purposely un-covered, pretending that it was a revolver. I told them that I had no money to give them. My voice was a bit harsh too. I reached Shi-gartse before twilight.

The photographic material had arrived from Gyantse and we decided to start for Shalu on the 5th August. The Sam-lo-Geshe lent us two of his horses and one was provided by a Nepali merchant. When we were crossing the stream, the horse, on which our photographer was riding, could not bear the weight of two persons, the other gentleman also having mounted it to avoid the stream. So in mid-stream the pony tumbled down and both the riders were thrown into the water. Our camera and some materials were on the same horse and we saved them only after much trouble.

The fields were green with their wheat and barley crops. In Tibet every 3rd year the field was left unsown. This

was the time when the fields were being prepared for the next season which began in the month of April. Many men and women were busy with their works, the whole valley was echoing with their field songs. Tibetans are very fond of songs and dances. Whenever there was an occasion they do not want to miss them. Even at the harvest time, while harvesting their fields, they leave their work and taking corn in one hand and sickle in the other, they begin to dance around some unharvested part of the field.

Towards the evening we reached Shalu and we stayed there for the night. In Shalu-ri-phug also they have a branch of their settlement. Most of the monks of Shalu live in this retreat in the rainy season which had just begun. Our friend Ri-surh had his residence in this small settlement. He made all arrangements for our stay there. Next day (on the 6th) we shifted there. The place was clean and good. We got a small dark room which we converted for our use. The walls of the small courtyard served as the resting place for palm leaf MSS. to be photographed. Our friends of Calcutta sent process-plates for the work, but they did not know the ability of our photographer. First day he took 4 photographs but they were all spoilt. Next day again we tried by changing the exposure but still we were not successful.

We were very much disappointed. Fortunately we brought with us 40 plates from our own photographer's stock and he was successful with them. I made a descriptive catalogue of all the MSS. and began to copy the small commentary on Pramānavārtika. The photographying was finished by the 12th, but the manuscript we were copying had 3,30,000 letters and we found that it would take 3 weeks to finish it. I inquired from our friend if it would be possible to take the MSS. with me and to copy it while staying at Gyantse. I was very thankful as he informed me that the officers in charge would have no objection. I wanted to go back to Gyantse, where I could communicate

with my friends in India to expedite sending photographic materials and continue copying the MSS. in the meantime. It was quite an unusual thing in Tibet. They do not allow any MSS. to go out of the monasteries. The important works among the Shalu MSS. are:—

| | **Author.** | **Work.** |
|---|---|---|
| 1. | Nagarjuna | Vigraha-Vyāvartani Kārikā. |
| 2. | ,, | Commentary on the same. |
| 3. | Bhavya | Tarka-jwala. |
| 4. | Dharmakirti | Pramanavartika—3 Chapters only. |
| 5. | Manorathanandi | Commentary on Pramanavartika. |
| 6. | Unknown | Hetuvindu-anu Tika. |
| 7. | Gunaprabha | Vinaya-Sutra. |
| 8. | Gunaprabha | Commentary on the above. |
| 9. | UNKNOWN | Abhidharma-pradipa. |

We left Shalu on the 16th to return to Gyantse. In other seasons the road is good, but in rainy season everywhere the land became swampy and in some places rivers were full to the foot of hills. In one place we were put to great trouble. In order to avoid the torrent, we had to climb a precipitous hill. We stayed at Norbu-Khyungz for the night. The family was very poor. They were complaining that the local magistrate was sucking their blood and there was no escape from his tyrannies, and that was why they were left in such a wretched condition.

We reached Gyantse next day. At Ne-Sha, which was on our way, we rested for our breakfast. We heard that there was an old temple of Prajna Pārimita at Ne-Sha. We went to see it. It turned out to be a very old structure and the image of Prajna Pārimita and many Buddhas, were of the old style. They were all made of stucco. The style of the temple, though small, was quite akin to the temples of the Imperial period (630-902 A.C.). This temple was built by the Emperor Ral-pa-chan. In front of the Prajna Paramita-temple there was a Vairochana temple

People say that this temple was built by the Emperor Thi-srong-de-chum. Inside the temple there was an image of Vairochana, and 8 Bodhisatvas. These images are not so beautiful as the images of Prajna Pāramita temple. Prajna-Pārimita temple is called Yum-lha-Khang in Tibetan. The temple is on the plain. There is another temple in Ne-sha, built by Emperor Srong-tsan, but that temple and its images are not so old; and I doubt even whether there was a temple originally built by the great emperor as it is on the slope of a mountain, whereas all the old temples used to be built on the plain. We reached Gyantse towards the evening.

I was disappointed to see that there was no information about the photographic material. We sent some telegrams and began to copy the MSS. which the kind custodian of the Shalu monastery lent us for the purpose. We stayed in Gyantse from 17th August to 7th September fully occupied with the copying of the three important works by Nagarjuna, Bhavya and Manorathnandi. Gyantse is the only British Post Office where we could get our mails. Though there is a Tibetan Postal Service between Gyantse and Shalu, it is most unreliable. The British trade-agent resides in Gyantse. At this time he was away at Lhasa. The political condition of Tibet was uncertain and international relations were such that all the bordering powers were trying their best to safe-guard their interests. Like other powers Britain was also anxious to do it. I wanted to see the Trade Agent, but I heard that the gentleman who was there on my last trip had been transferred to another place.

*(To be continued)*

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*And to me thus delivered came the knowledge of my deliverance in the conviction—Rebirth is no more ; I have lived the highest life ; my task is done ; and now for me there is no more of what I have been.*

*Bhaya-Bherava-Sutta.*

# WHERE DOES CONSCIOUSNESS ARISE ?

By Dr. C. L. A. de Silva.

The Western physiologists and philosophers emphatically state that consciousness or the mind arises in the brain. But it is taught in the philosophy of Buddhism that the mind or consciousness arises in dependence of the heart-base. Now with regard to the heart-base, there is a conflict of opinion as to whether it is in the heart or the brain or in both, or anywhere else in the human system. Criticism is also levelled against the commentators that, when the Buddha never stated the organ in which it existed, they erroneously expounded that it was present in the heart.

The Buddha states "yaṃ rupaṃ nissāya manodhātuca mano yiññānadhātuca pavattantiṃ rupaṃ." That in dependence of a material quality, the element of mind and the element of mind-consciousness exist and that material quality is referred to by the Exalted One. Because the Enlightened One does not specify in which organ this material quality exists, whether in the heart or in the brain or in both or anywhere else in the human system, it is illogical and unreasonable to challenge the exposition of the commentators and accuse them by alleging that they state it is the heart. What the commentators do state is that this material quality of heart-base, which is derived from the four great essentials (that is the element of extension paṭhavi, the element of cohesion āpo, the element of heat tēja, and the element of motion vāyo) and originated from Kamma is associated with the blood in the heart organ. As the blood is circulated all over the body and is a product of the heart the commentators are quite justified in disignating this material quality as heart-base, and not as a brain-base, although there is an inter relation between the heart and the

brain in that the heart cannot perform its functions without the necessary innervation from the brain, nor could the brain perform its functions without the necessary blood supply from the heart. That the heart is the more important of the two could be deduced from the fact that death is more often caused by stoppage of the heart's action than from other causes. That it is not located in the brain could be understood easily by the fact that consciousness may arise anywhere in the body under necessary circumstances, for blood which is pumped out by the heart supplies the whole body.

The scientists and Western Philosophers, of course, would say that mind or consciousness arises in the brain and not in the heart. With due deference to scientists and Physiologists it must be stated that, although their investigations and researches more or less have definitely located different centres in the brain as controlling certain phenomena, and although the functions of the brain which constitute the cerebrum and cerebellum, medulla oblongata and spinal cord, sensory and motor nerves and so on have been understood, which are incontrovertible facts, they have not reached the climax nor would they ever as their knowledge is not perfect and that knowledge too is only with regard to physical matter. Even in the event of scientists and physiologists arriving at the ultimate truth with regard to their findings, they could do so with matter only but not with immaterial qualities such as consciousness and their mental concomitants, which could be discerned only by an Omniscient. It would be impossible, for instance, for one with worldly knowledge to contrive some appliance or method by which the time taken in a process of thought could be ascertained. The commentators who have gained supra-mundane knowledge and enlightenment state that a thought process consists of seventeen thought moments each of which consists of three phases—nascent, static and cessant, whenever a visual object is seen by the eye and before the meaning of the object is understood three other processes arising through the mind door take place.

Each thought moment is supposed to be between one billionth and two billionth part of the time taken in snapping one's fingers or the winking of an eye.

Now phenomena of this nature which take place from the moment of conception up to death could only be expounded by the enlightened ones and could never be explained by chemists, scientists, physiologists and philosophers, who possess only worldly knowledge.

Buddhism does not deny by any means the truth of their findings ; on the other hand their findings are absolutely in conformity with the doctrine preached by the Buddha, but they have not been able to get at the ultimate and highest truth and to reveal things as they in reality are. Hence they say that consciousness arises in the brain.

Some allege that the commentators have not described the heart and its contents as they are, namely that the heart consists of two auricles and two ventricles and that venous blood comes into the right side of the heart which is pumped out into the lungs and after aeration becomes arterial and so on. The commentators are not concerned with the anatomy and physiology of the heart or any other organ. They say there is a cavity in the heart which contains blood with which is associated the heart-base. The blood is said to be assuming different colours according to the type of consciousness that arises and this truth is also repudiated by certain critics who are acquainted with the fact that the venous blood is darker than the arterial. No one would deny that venous blood is dark and arterial blood is red. These conditions are discerned by the naked eye but the eye of wisdom is necessary to believe in the truth of the fact that different colours are assumed by the blood when influenced by certain classes of consciousness.

The heart base is neither the heart nor the brain. It is only a material quality derived from the four great essentials and originated from Kamma, which is associated with the blood in the circulation, which is carried on by the heart receiving nerve supply from the brain.

Consciousness or mind arises in dependence of this heart base and it can only do so whenever a preservative object, such as a visual object, sound, smell, sapids, and touch comes within the avenue of the five sensory organs and a representative object, such as an idea, concept or name and form, comes within the avenue of the mind-door which is known as the life-continuum, an indispensable factor for existence.

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*Take first those persons who have not for their belief but for a livelihood and without believing, go forth from home to homelessness as pilgrims—cunning and deceitful tricksters, vain and puffed-up, rancorous bablers who keep no watch over the portals of sense, intemperate in their eating, devoid of vigilance, taking no thought of their vocation, nor keen for its discipline, acquisitive and with only a loose grip of truth, foremost in backsliding and intolerant of renunciation's yoke, indolent and slack, bewildered, and flustered, unstable and wandering, witless and drivelling—Sariputta's heart, methinks, knows the heart of all these persons and is at work in his exposition to shape them aright.*

*Anangana Sutta.*

*Now what are the heart's impurities? They are avarice and covetise, malevolence, anger, malice, rivalry, jealousy grudging, envy, hypocrisy, deceit, imperviouness, outcry, pride, arrogance, inflation, and indolence. Recognising that each in turn of these is an impurity of the heart, a Bhikkhu puts them from him.*

*Vatthupama Sutta.*

# THE PHILOSOPHER'S STONE AND THE ELIXIR OF LIFE

BY ANAGARIKA B. GOVINDA.

There are certain symbols the origin of which cannot be traced down to any particular place, tribe, or race and which are not bound to any particular period of human civilization or to any religion, but which are the common property of humanity. These symbols may disappear in one place only to reappear at another place, they may be buried for centuries only to re-surrect in a new and more brilliant garb, they may change their names and partly even their meaning, according to the emphasis that is laid upon the one or the other of their aspects without losing their original direction—because it is in the nature of a symbol to be as manifold as the life from which it grew and yet to retain its character, its organic unity within the diversity of its aspects. The most universal of these symbols are those which take a visible form, either as diagrams or as cult objects, but there are also invisible symbols which exist only as mental pictures, "eidos", from which our word 'idea' is derived, though we use this word in a very superficial, lifeless, more or less theoretical way.

"The Philosopher's Stone" is one of those invisible symbols, and perhaps one of the most interesting and mysterious, because it has given birth to many visible symbols, great thoughts and discoveries in the realm of philosophy and science. The eternal vision behind the Philosopher's Stone (in all its variations) is that of the *prima materia*, the original substance, the ultimate principle of unity of the world. According to this idea all existing elements or phenomena are only variations of the same force or substance which can be restored to its purity by reducing and dissolving the manifold

qualities which have imposed themselves upon it through differentiation and subsequent specialisation.

From the beginning of human thought the investigation into the nature of the world started from two opposite ends ; the one was the exploration of matter, the other the exploration of the human soul. Apparently these were two absolutely different things, but they were not so different as they sound to us. It was not man alone who was thought of being gifted with soul forces, but matter as well (not to speak of plants and animals). The belief in the 'psychic' influences of precious and semi-precious stones and metals survives up to the present day. It was therefore of secondary importance whether those forces were persued within the psychic realm of man or within the elements of nature, of which man, after all, was only a part. In both cases the result would be the same and would affect both sides. He who finds the *prima materia* has not only solved the mystery of nature and attained power over the elements but he has also found the *elixir of life* ; because having reduced matter to its origin he could produce whatever he desired through modification or addition of certain qualities. On this idea the Greek and later on the Arabic alchemists based their theory of transmutation of metals and other elements. On the other hand, he who finds that ultimate principle of unity within himself attains *siddhi*, the powers of transformation which act as much in the spiritual as in the physical realm. It is said, therefore, that highly advanced Yogins test their attainments by exercising their powers of transmutation in material elements.

Guru Nâgârjuna, one of the famous eighty-four Buddhist Mystics (Siddhas) in India (not to be confounded with the founder of the Madhyamika Philosophy) was said to have changed an iron mountain into copper, and that he would have transformed it into gold if Ârya Manjuśri had not warned him, that gold would only cause greed and quarrel among men instead of helping them as the Siddha intended.

Another Siddha, the Brahmin Vyâli, was an ardent alchemist who tried to find the *prima materia,* the elixir of life (amrita). He spent all his fortune in experimenting with all sorts of expensive chemicals and finally he was so disgusted that he threw his formula book into the Ganges and left the place of his fruitless work as a beggar. But it happened that when he came to another city farther down the Ganges, a courtesan who was taking her bath in the river, picked up the book and brought it to him. This revived his old passion, and he took up his work again. But his experiments were as unsuccessful as before, until one day the courtesan, who used to prepare his food, by chance dropped the juice of some spice into the alchemist's mixture,—and lo! what the learned Brahmin had not been able to achieve within fourteen years of hard work, had been accomplished by the interference of an ignorant low-cast woman!

The symbolical character of the story is plain. The essence of life and nature, the secret of immortality, cannot be found by dry intellectual work and selfish desire, but only by the touch of undiluted life: in the spontaneousness of intuition.

The story then goes on to tell, not without humour, how the Brahmin, who spiritually was not prepared apparently for this unexpected gift of luck, fled with his treasure into the solitude, because he did not like to share it with anybody or to let others know about his secret. He settled down on the top of an inaccessible rock that rose up in the midst of a terrible swamp.

There he sat with his elixir of life, a prisoner of his own selfishness—not unlike Fafner who became a dragon in order to guard the treasure which he had won from the gods!

But Nâgârjuna who was filled with the ideals of a Bodhisattva, wanted to acquire the knowledge of this precious elixir for the benefit of all sentient beings who were ripe for it. By his magic power (siddhi) he succeeded in finding the hermit alchemist and in persuading him to part with his secret.

The details of the story, in which the elements of popular phantasy and humour* are mixed with mystic symbolism and reminiscenses of historical personalities, are of no importance here. But it is significant that the Tibetan manuscript in which this story is preserved, mentiones mercury as one of the most important substances used in the experiments of the Brahmin. This proves the connection with the oldest alchemist tradition of Egypt† and Greece, which held that mercury was closely related to the *prima materia.*

In the mystic language of alchemy mercury was even identified with the *prima materia,* but in this case not the ordinary mercury was meant but "the mercury of the philosophers", which was the essence or soul of mercury freed from the four Aristotelian elements—earth, air, fire and water—or rather from the qualities which they represent.‡

To the Buddhist these four elements or elementary qualities (mahâbhûta) are well known as the solid, the liquid, the gaseous, and the radiating principle, in other words the qualities of inertia, cohesion, radiation, and vibration as the characteristics of the four states of aggregation in which the material world appears to us.

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* Nâgârjuna, as the story tells us, reached the rock by means of his flying shoes, but knowing the greedy character of the alchemist, he was careful enough to hide one of them on his arrival. Vyâli's first question was how Nâgârjuna had come to his place. The visitor pointed to the shoe that was with him and after explaining its magic qualities, he asked for the alchemist's secret. Vyâli cleverly demanded the magic shoe in exchange. But Nâgârjuna, as soon as the secret had been revealed to him, put on the hidden shoe and flew off, to the great disappointment of the alchemist.

† Alchemists maintain that the ancient Egyptian king Hermes Trismegistos was the founder of alchemy as represented in the works of Roger Bacon, Alberfus Magnus, Valentinus, Paracelsus and others.

‡ "Thus the operator had to remove from ordinary mercury, earth or any earthly principle or quality, and water or a liquid principle, and to fix it by taking away air or a volatile principle." (Encyclopædia Britannica, XIth Ed.)

There can be no doubt about the source from which the idea and the definition of these four elements had come into Greek philosophy. And if we learn that the problem of the alchemist was how to remove from the object of his experiments the elements of earth, water, fire, and air, then we cannot help to be reminded of the Kevaddhasutta in the Dîghanikâya, where the very same problem, namely the dissolution of the material elements, troubles the mind of a monk, who in a state of jhâna travels through all the heavenly worlds without finding a solution. Finally he comes to the Buddha and puts his strange question before him: "Where do earth, water, fire, and air come to an end? Where do these four elements find no footing?" And the Buddha answers: "In the pure and radiant consciousness.* There neither earth nor water, neither fire nor air can find a footing." And he is alluding to the same state when saying in Udâna VIII: "Verily, there is a realm, where there is neither the solid, nor the fluid, neither heat nor motion, neither this world nor any

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* "*Viññâṇaṃ anidassanaṃ anantaṃ sabbato pabhaṃ Ettha âpo ca pathavī tejo vâyo na gâdhati.*" (Dīgha-Nikāya—The term *anidassanaṃ*, lit. 'invisible, imperceptible',) alludes to the fact that consciousness, when differentiated or objectivated, steps into visible appearance, incarnates itself, coalgulates into the material form which we call our body and which in reality is the visible expression of our past consciousness.

*Viññâṇaṃ anidassanaṃ*, therefore, can only be understood as consciousness in its undivided *purity*, not yet or no more split into the duality of subject and object. The term *anantam* confirms this idea, because consciousness can be infinite only when it is not limited by objects, when it has overcome the dualism of ego and non-ego. The purity of this state of consciousness is also emphasised by the expression *sabbato pabham*: penetrating everything with light (*bodhi-cittaṃ*), radiating unhindered towards all sides. The Pâli Text Society's edition of the *Dīgha-Nikâya* reads *pahaṃ* instead of *pabhaṃ*, and T. W. Rhys-Davids accordingly translates "accessible from all sides" which shifts the emphasis from the original subject, the consciousness, to an outside agent, thus obscuring the meaning.

other world, neither sun nor moon."—"There is an Unborn, Unoriginated, Uncreated, Unformed. If there were not this Unborn, this Unoriginated, this Uncreated, this Unformed, escape from the world of the born, the originated, the created, the formed, would not be possible."

He who has realized this, has truly found the Philosopher's Stone, the *ratana,* the precious jewel, the *prima materia* of the human mind. This was the real aim of all great alchemists who knew that mercury stood for the creative forces of higher consciousness which was to be freed from the gross elements of matter in order to attain the state of perfect purity and radiance, the state of Enlightenment.

Already in the earliest forms of Buddhism the jewel (ratana) was made the symbol of the three vessels of enlightenment (bodhi) *viz.*: the Enlightened One (Buddha), the Truth in which Enlightenment consists (Dharma), and the followers of the Path of Enlightenment (Sangha). He who possesses this shining jewel overcomes death and birth and gains immortality and liberation. But the jewel cannot be found anywhere, except in the lotus (padma) of the human heart; hence the mantra: Om maṇi padme hûm! This is the real wish-granting gem 'cintamaṇi.'

In the later forms of Buddhism the diamond in the shape of the vajrâ became the central symbol. The famous 'Diamond Sûtras' and the different schools of Buddhism which have been called Vajrayâna, give us an idea of the importance of the vajrâ or diamond symbol. It stands for indestructability and mystic power, which are embodied in the ultimate stage of Buddhahood. Its absence of any colour, though producing *all* colours, its purity and transparency, make it a fitting symbol for the transcendental stage of voidness (suññatâ) which the Buddha characterized as the "Unborn, Unoriginated, Uncreated, Unformed", because it cannot be described by any positive quality, though being present in all.

The relationship between this highest state and the ordinary state of consciousness was compared by certain

schools of alchemy to the relationship between a diamond and an ordinary piece of coal. One cannot imagine a greater difference, and yet both are carbon. This teaches symbolically the fundamental unity of all substances and their inherent faculty of transformation. To the alchemist who was convinced of the profound parallelism between the material and the immaterial world, of the uniformity of natural and spiritual laws, this faculty of transformation had a universal meaning. It could be applied to an organic form of matter as well as to organic forms of life, and to the psychic forces that penetrate both. It was therefore of great significance for him to discover that the human body, as all other forms of organic life, are built up by the same substance as the diamond and the coal, namely carbon. Thus the black and dirty looking coal was used as a symbol for the unenlightened human being which by the process of psychic transmutation (the higher path of alchemy) can be changed into the diamond of Illumination.

This higher path of alchemy was revived by the Rosicrucians in Europe who inherited this secret science from the Arabs, who in their turn had continued the traditions of Greeks and Romans and their predecessors. The Portuguese knight Franciso Almeida, who in his later years became the first Viceroy of India, played an important part in the transmission of the secret knowledge of Alchemy. He took part in the conquest of the famous Alhambra at Granada, the last stronghold of Arabian power in Europe at the end of the fifteenth century.

"In the hand of the Moors, who held Granada there was at that time a sacred treasure, with the possession of which a kind of hidden knowledge was associated. It was a sacred relic connected with a form of Alchemy. Destiny brought it about that this object and the knowledge associated with it fell into the hands of Francisco Almeida. Almeida felt that he had the right to dispose of it after his own insight, but the Order of St. Jago did not agree with him, and desired to keep

for itself the right of disposal, both of the relic itself, and of the hidden knowledge which went with it. Almeida insisted on his right and eventually passed on the relic and the knowledge to a certain man from Alsace, whose name was Stephan Rautter. This individual is known to history under the pseudonym Basil Valentine. His writings, preserved by his pupils and circulated in manuscript form, were at a later time collected and published by Tölde, secretary of the Rosicrucian Order.

Basil Valentine's work contains the great secret of Alchemy, which consists in the study of certain transmutations of carbon, referred to mysteriously as the *prima materia.* This secret is not revealed ; it is only hinted at in a half-jocular form, where it is said that the disciple of Alchemy must not take it amiss if he be called upon to dirty his hands with coal.

It was Almeida, therefore, who withheld the knowledge from the Order of St. Jago and was responsible for giving it to Basil Valentine. The hidden knowledge, and the preparation in question, were preserved from thenceforth in the Rosicrucian schools of Alchemy. This knowledge is indeed very ancient, and in the last resort goes back to the time of Alexander the Great, who learned the secret of substance and of its medical use from his tutor Aristotle. The 'coal', the transmutation of which is the subject of Alchemy, is indeed none other than the carbon which is contained in every living substance. In the living body of man this carbon does, indeed, take on all colours, inasmuch as all the organs are made up of its compounds. Carbon builds up the human body, which is not only alive but permeated in its living substance by soul and spirit. What Basil Valentine calls the Philosopher's Stone is none other than the human being looked at from the three-fold aspect of Body, Soul, and Spirit. Therefore the Philosopher's Stone is represented as consisting of *three substances, though one in essence.* In the Mystery Schools of Antiquity it was always known that the human being must experience a

transmutation in body, soul, and spirit if the ordinary consciousness is to be changed into a higher clairvoyant consciousness."*

Almeida who thus saved the secret science from falling into the hands of an Order, which would have utilized it as an instrument of power for its own narrow purposes, had to pay for it with his life. He was murdered in a mysterious way on his return from India.

It may be mentioned here as a curious coincidence that Guru Nâgârjuna who had rescued the secret of the elixir of life from the selfish hermit alchemist, made no use of it for the sake of his bodily welfare, but passed it on to his pupils while he himself sacrificed his life for the benefit of his fellow-beings when great distress had come over his country. His main disciple, the king Ṡàlabhâṇḍa tried to dissuade him from his sacrifice, but the Guru answered: "Whatever is born must die, all composed things must decay, whatever has come into existence must disappear, all phenomena and their aims are perishable; how could one enjoy them? Go thou and fetch the elixir of life!" But the king answered: "I shall only take it together with my Guru. If the Guru does not remain, what can Amrita help me?" (In other words: Life has no value without spiritual guidance). And when the Guru, who had sacrificed everything in his life gave away his body as his last gift, the king died at the feet of his Guru.

Thus the wise ones do not use the elixir of life to preserve the body but to attain the higher life which does not know the fear of death. Once they have tasted the elixir they can dispose of it and can hand it over to others who are ready to receive it. But those who use it merely for the preservation of their own bodily life will inwardly die and exist as living

* Dr. W. J. Stein in his remarkable historical essay "Portugal as Preparer for the British Mission", published in May 1936 in "The Present Age".

corpses. Amrita turns into poison in selfish hands, truth into falsehood in the mouth of a fool, and virtue into bigotry and hypocrisy in the heart of the narrow-minded.

But he who makes proper use of this elixir will transform the moral consciousness into that of immortality, the limited into the unlimited, samsâra into nirvâna.

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*In Bahuka, at Adhikakka's Ghat,*
*Gaya, Sundarika, Sarasvati,*
*Bahumati, Payaga—there the fool*
*May bathe and bathe, yet never cleanse his heart,*
*Of what avail are all these ghats and streams?*
*They cleanse not heart or hand of guilt.*
*For him whose heart is cleaned, each day is blest*
*Each day is hallowed ; pure of heart and mind,*
*He hallows each new day with vows renewd.*
*So hither, Brahmin, come and bathe as I:*
*Love all that lives, speak truth, slay not nor steal*
*No niggard be but dwell in faith and then—*
*Why seek Gaya? Your well at home's Gaya.*

*Vatthupama Sutta.*

# HEAVENLY FORGIVANCE

BY BHIKKHU METTEYYA.

Padmāvatī bore Asoka a beautiful son. His eyes emitted rays that vied with the beams of the morning sun. They were fairer than those of that aerial enchantress of India, the Kunāla bird.

And they called him Kunāla.

When the prince was in the bloom of his youth Asoka anointed Tishya-Rakshitā, that bewitching beauty, as Chief Queen.

And it came to pass that she became enamoured of her step-son, who was as virtuous as she was vain.

Her looks lured him not. Her charms charmed him not. He showed her the reverence due to a mother and the kindness due to a daughter.

All attempts failing, she was hurt. She vowed vengeance and conspiring with the ministers in whom the king put his trust, sent Kunāla as Viceroy to a distant province.

There he ruled the people even as a parent cherishes a child. They loved him.

Now Tishya-Rakshitā wrote a royal order that Kunāla's eyes should be gouged, and stealing slyly the imperial ivory seal, sealed it, and sent it.

"Not only these eyes, but this life too is my father's", said the prince to himself, "if he has need of them I will gladly give."

But no one had the heart to pluck out those innocent eyes that looked love on all the world.

At last, the prince proclaimed by beat of drum : "If there's any friend who will pluck me mine eyes, that friend will I honour with a royal reward."

And a man came, repulsive to look at.

He drew out one eye, and the multitude wept. When the second eye too was torn out, the noble prince said: "My father has forsaken me, but I rejoice that I am the son of the Buddha, the King of Truth." But the ministers soon understood that this was an act of the treacherous queen. They told him so.

Hearing which he blessed her with the words: "May she long enjoy happiness and power, she who helped me practise the highest patience."

Though Kunāla lost his bird-like eyes his mouth still made music like a lark. And secretly leaving his mansion he wandered along with his wife, earning a living by singing to the lute.

Come to the capital he passed the palace, piping his reed sweetly. Which music ravished the king's ear. He sang also.

"That is Kunāla's voice", said the king. "Behold! at last my long lost son is come. Bring him anon to me." When the king was expecting a beautiful prince, they brought him a blind beggar and his rustic wife in rags.

"He is not my son!"

Kunāla sighed. The truth was soon known.

"Kill that villainous woman!" commanded the enraged king.

But Kunāla, ever calm, pleaded saying: "It is not worthy of thee, father, to kill her. It befits thy grace to pardon her, for great kings are ever compassionate towards the weak. Benevolence is the best virtue. Father, has not our Lord commended us sweet sufferance?" Thus saying he fell at his father's feet. "I knew no anger when my eyes were gouged out. I bear no hatred of the Queen. I reverence her as your queen and love her as my mother."

"If these my words be true, may my eyes return to me."

Immediately the room was filled with a radiance that was cooler than that of the moon, and the king wept for joy.

"Divine Forgiver," they called him.

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# IMPRESSIONS OF MY VISIT TO HOLY MIGADAYA (SARNATH)

(By K. Kumaran, Secretary, Maha Bodhi Buddhist Mission, Malabar).

Of all the lessons that I learnt in the course of my recent pilgrimage to Sarnath, the most impressive is how Buddhism had its fall in the country of its birth. Every statue or monument that is kept in the Sarnath museum by the Archæological Department of the Government of India should bring tears into the eyes of those who sincerely love and adore the sacred teachings of the Great Teacher. Every historian must admit that India was in the zenith of its glory, when true Buddhist culture was occupying a high position in the minds of the people.

Was it Brahmanism alone that throttled Buddhism? Was it Islamic sword that was responsible for checking its growth? Did Buddhism become too monkish? When we deeply think over these questions, flashes of light come to our minds trying to give us some answer or other. Whatever may be the havoc done to Buddhism by Brahminism and Islam, with all reverence to Bhikkhus who sacrifice every thing worldly to keep the Light of Compassion and Wisdom burning, I must say that in the course of the centuries many of them must have lived their lives far away from the people; and instead of doing something "for the welfare of the many, for the gain of the many" they threw more of their attention to some work suited to their leisure and found time for chiselling their love and reverence into mineral rocks instead of driving a spirit of Compassion, Wisdom and Peace into human hearts. Was this right? Will they commit the same mistake again if they were in the wrong?

Let us, however, be bold optimists and look into the future with all hopes and smiles. King Asoka sent his daughter Princess Sanghamitta with a branch of the Bo-tree of Wisdom to lovely Ceylon and planted it firmly there. It is a very happy sign that Ceylonese are in the fore-front in tending the Mother-tree in order to bring it back to its ancient glory. All honour and gratitude to the great man Late Venerable Anagarika Dharmapala, founder of the Maha Bodhi Society and his band of workers and successors, including the present General Secretary Mr. Devapriya Valisinha, and the great philanthropist, the late Mrs. Foster. I found Burmese, Japanese, Siamese, Chinese, Indo-Chinese and Tibetans at the Mulagandha Kuti Vihara festival, contributing their share of love and duty to the sacred land where Lord Buddha was born, and also among them a few Indian Bhikshus. Among the hard-working Indian Bhikshus the names of Rahula, Ananda, Kasyapa and Dharmaskanda deserve special mention. I was glad to make my acquaintance with Brahmachari Govinda and Nyanakketto. The suffering world is badly in need of peace and happiness—individual, national and inter-national. Let us all think every day of peace and happiness and meditate on them. Let us also try to get those around us to do it in a more practical and systematic way. When we succeed in creating an atmosphere of peace and happiness, we are bound to find peace-lovers to carry it on to the next stage in words and actions. The Maha Bodhi Buddhist Mission in Malabar will gladly welcome any remarks from readers on the views expressed in this short article.

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*But it is not in impurity but in purity that I take to a life of solitude in the wilds ; I am one of the Noble Brotherhood who in purity enter on such life. This consciousness of purity within, Brahmin, brace me with Confidence to live in the wilds.*

*Bhaya-Bherava-Sutta.*

# UPOSATHA CELEBRATION AT BUDDHIST HOUSE, BERLIN

The final Autumn Uposatha Celebration, organised by the Buddhist House, Berlin, which took place on the 1st November, 1936, was quite an exceptional success.

The members of the German-Indian Maha Bodhi Society Branch (Buddhistische Haus, Dr. Paul Dahlke, Berlin-Frohnau) had invited the European Representative of the Maha Bodhi Society, Mr. Daya Hewavitarne, from London, to assist at this celebration and to address the meeting. Mr. Hewavitarne was kind enough to accept our invitation and travelled here by aeroplane, as he was not able owing to his work in London, to be absent for very long.

Sunday morning, the day of the festival, Mr. Hewavitarne took great pleasure in helping us in our work of decorating the Hall with flowers.

In the evening at 8 o'clock five strokes on the gong announced the beginning of the meeting. The Hall was crowded and after some introductory remarks by a Friend of the "Haus", Daya Hewavitarne took the chair. He looked very impressive in his white national costume. His introductory remarks were made in English and translated by a German gentleman, but his chief address entitled "Uber Buddhistische Lebensfuhrung" (The Buddhist Way of Life) was delivered in German, very clearly and distinctly. It was astonishing to hear how well Mr. Hewavitarne, a born Ceylonese, spoke and pronounced the German language. A sure proof of our Aryan relationship !

After Mr. Hewavitarne came Dr. Von. Meng, the chief German representative of the Buddhistische Haus, who

delivered a very clear and instructive lecture on "Some Chief Buddhist Doctrines", based on one of Dr. Dahlke's works which is now out of print. This was followed by a recitation in Pali and German by Mr. Hewavitarne and those present very much enjoyed hearing the Pali language.

A short interval followed, during which a fire was lit at the bottom of the Temple slove and although the weather prevented people from going down to the fireplace itself, they were invited to stay on the platform and look at it. After this the whole audience went back to the Hall and the last part of our programme, the fire sermon, "the seven fires" and the "great sacrifice", taken from the Anguttara Nikaya, were very beautifully read by Ernst Schmoldt.

This brought the proceedings to a close.

The success of the celebration was chiefly due to Miss Bertha Dahlke, sister of the late Dr. Dahlke, who is heroically carrying on the activities of the House since his death.



*If blemishes are seen, and heard, to be immanent, in a Bhikkhu, then albeit his abode be in the depths of the forest, albiet he begs his food from door to door just as the houses come, or is coarsely clad in rags from the dust-heap—not unto him do his fellows in the higher life show respect and reverence, devotion and worship. And why? Because bad and wrong desires are seen and heard to be immanent in him.*

*Anangana Sutta.*

# BOOK REVIEW

LES BOUDDHISME, SES DOCTRINES ET SES METHODES by Alexandra David-Neel.

LE BOUDDHISME, SES DOCTRINES ET SES METHODES, is the title of the latest volume with which Mme. Alexandra David-Neel has enriched Buddhist literature in European languages. A few years ago she published—also in her native French—a valuable book on Buddhist Modernism; and now she gives her latest views on Buddhism in this one, yet not views only, but an interesting exposition of Buddhist doctrine and method as she has learned of them in northern as well as southern lands. Needless to say it is marked by the clarity that is a feature of all who use the French tongue ; there is nothing cloudy or vague about her exposition, albeit she deals in many of her concluding pages with some of the more recondite aspects of Buddhist thought and ways current in Tibet and its northern neighbours. She deals with Tibetan mysticism. But mysticism in her hands does not become a synonym for mistiness. Quite the contrary. She knows that the mystic—Buddhist or non-Buddhist—is the man who resolutely wants to know for himself what others are more or less content just to be told about. In short, she knows that the "mystic" is he who takes most seriously that word of the Buddha : "The Dhamma is to be understood by the wise, each for himself" ; and that other : "What you have yourselves seen and known to be true, that cleave to and follow."

Her last chapter which deals with Nibbana takes considerable notice of that dictum which we used to hear ad nauseum years ago when in Sikkim, "Nibbana is Samsara." Taken as it stands, such a statement is simply nonsense to a

Theravādist. (We take leave to reject the title of "Inferiorist"—Hinayanist—all the more readily that it is usually conferred on us by those who modestly take to themselves the name of "Superiorists", Mahāyanist!) But it would not seem nonsense to us if it were made a little more clear that the basis of such a statement is simply this,—that Nibbana and Samsara are both alike mere names for concepts that are each alike the products of the ratiocinative intellect. In that respect we can endorse Candrakirti's utterance that there is not the slightest difference between Samsara and Nibbana. But the actual experience, Nibbana, simply cannot be the same as the experience, Samsara. It seems almost absurd to have to say so ; it is so obvious to any one who has looked with any keenness into the Buddha's words and what lies within them. But indeed, there is little profit in bandying words about a Thing like Nibbana. Of the South or of the North as we may happen to be, we all have to get it—or let it get us: whichever way we like to put it—and when we have got it, we shall not need to talk about it. It will not be a talk : it will be a fact. And facts just are ; say about them what we like with our Avijja-clouded brains and tongues, it makes no difference to Reality.

As Appendices, Mme. Neel gives the Sigalovada Sutta and a few others from the Pali Scriptures, also a choice selection of passages from the Dhammapada and other Pali writings ; so that her reader can well see for himself what Theravada is in its main features, and make his own comparison between it and the elaborations of it that find currency in northern Asia. On the whole this is a good book, and will help readers of French, Mme. David-Neel's own compatriots especially, to arrive at a fair picture of what the Teaching of the Buddha stands for, both in the world of thought and in the world of practice.

J. F. McK.

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MOHAMMED IN ANCIENT SCRIPTURES by U. Ali, publishers, S. R. & Brothers, New Kotwali, Agra.

It is not always that one gets to read a book ridiculously original. In its 110 pages, the author has tried to prove that Mohammed was Maha-Metteyya—still expected Buddha of the Buddhists. We do not know how far the author's claims go against those of his own religion Islam, but as far as Buddhism is concerned the author's proposition is not at all worth considering. From the knowledge that some Buddhists believe in incarnations of Metteyya, the author concludes Metteyya to have been already born. Ignorant as one can be of any doctrine, the author may not be expected to know that the incarnation of Metteyya-Bodhisatva means only such a being as in future may become Metteyya-Buddha, and not a Buddha himself.

Again, a Buddha would never be the last-Buddha. Mohammed, we are told, is supposed to be the last prophet. Buddhists believe in "Buddhas of the past, in Buddhas of the present, in Buddhas of the future."

Again a Buddha would never be born in foreign countries such as Arabia. He is always to be born in Middle-country, in India.

Again a Buddha would never be the commissioned representative of anybody, even that of the Most Merciful One, as Mohammed is said to have been. He is always born as one of us.

Again, a Buddha would never claim to be the recipient of any knowledge, sent down to Him. His knowledge is always His own.

Will these few reasons suffice? Along with his attempt to show that Mohammed was Metteyya-Buddha, the author has also taken great pains to show that Jesus and

Sankaracharya were not. Both presumptions deserve equal treatment.

We are sorry that we cannot congratulate the author on bringing out such a treatise with such scholarly pretensions.

A. K.

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# THE ELEVEN BLESSINGS IN CHINESE

By A. J. Edmunds.

When Anesaki was editing "Buddhist and Christian Gospels" he failed to find in the Chinese the well-known text in the Parittam :—

"He sleeps in peace
And wakes in peace,
He dreams no evil dream
He is dear unto mortals
And immortals ;
The angels watch over him ;
Fire, poison, sword, can harm him not", &c.

I have found it in the Taisho Tripiṭaka (Tōkyō, 1924—1929, 55 vols., quarto.). It is in the Numerical Collection at Vol. 2, p. 806, and runs pretty close to the Pāli, but I cannot find the symbol for sword.

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## NOTES AND NEWS

### *Abdication of His Majesty King Edward VIII.*

No event in recent times created so great a convulsion in the British Empire as the abdication of His Majesty King Edward VIII for reasons which have few parallels in history. His Majesty has renounced irrevocably the throne of the greatest Empire the world has seen for the sake of the love of an American lady, Mrs. Simpson. Though this act of renunciation has caused great sorrow to millions of his subjects, it appears there was no other alternative for him as it was pointed out to him by the Prime Minister that a majority of his subjects in the Empire would not accept an American lady as their queen. The difficulty caused was greater on account of the fact that Mrs. Simpson had twice devorced her husbands. His Majesty's insistence on marrying her and remaining on the throne would have divided the Empire into two camps. Such a calamity he has prevented by making the greatest sacrifice possible. His subjects, therefore, owe him a deep debt of gratitude. Soon after the abdication, he left for Austria and will not return to his motherland for years to come. Good wishes of all his subjects go to him in his exile for his future peace and happiness.

His Royal Highness the Duke of York, his brother, in whose favour he had abdicated, ascended the throne assuming the title of George VI. We wish His Majesty and Her Majesty the Queen long life and happiness. May His Majesty's reign, commenced under such extraordinary circumstances, prove to be a blessing to all his subjects throughout the Empire.

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### *The late Sardar Bahadur S. W. Laden La, C.B.E.*

Only the other day we had to mourn the death of one of our valued co-workers in the person of the late Pandit Sheo

Narain and never did we then anticipate that, in the course of a few months, we would be mourning the loss of yet another valued member of the Society like Sardar Bahadur Laden La who had been a prominent worker of the Society for many years. The news of his sudden death came to us as a great shock as he was apparently in good health inspite of his age. We had been looking forward to his election to the Bengal Legislative Assembly for which he was standing from Darjeeling. Mr. Laden La passed away peacefully while asleep in his residence. The sad news has been received with the greatest regret in his constituency where he was extremely popular. His death is an irreparable loss to the Buddhists, especially of the Darjeeling District, for there was no Buddhist activity in which he did not take a leading part As the sole representative of the Maha Bodhi Society in Darjeeling and the Himalayas, he rendered invaluable service to the Society. He was proud of his connection with the Maha Bodhi Society and visited its headquarters at Sarnath almost every year. During his visits he made it a special point to guild the image of the Mulagandhakuti Vihara in gold with his own hands. He was a devout Buddhist and supported not a few of the monasteries in Darjeeling.

Mr. Laden La was a striking personality with such charming manners that to know him once was to like him ever after. He made friends with both the high and the low. While we deeply mourn his death, we convey our deepest sympathy to his widow and children in their great sorrow. May he find peace.



## *Historic Ordination at Sarnath.*

On Friday, the 25th of December last, Brahmacharini Eveline G. Robinson, was initiated as a nun (*dasasil upasika*) by Revd. D. Sasanasiri Thera at the Mulagandhakuti Vihara in the presence of the residents and a number of visitors from

outside, including Mr Raja Hewavitarne, Member, Ceylon State Council, and Dr. and Mrs. Sahni of Lucknow. Brahmacharini Robinson came to Sarnath specially for the purpose from Ceylon where she had been preparing for it since her arrival there from England. The ten precepts were administered by Revd. Sasanasiri after which congratulatory speeches were made by Revd. Ananda Kausalyayana, Revd. Jagadish Kasyapa and Brahmachari Govinda. The ceremony came to a close with the chanting of pirith by the assembled monks.

Miss Robinson is the only daughter of the late Sir Ernest William Robinson and was born at Nainital. She was educated in England where she won many prizes in History and Religion. All members of her family are connected with India from the days of Seringapatam where an ancestor was Lord Cornwallis's private secretary. Brahmacharini Robinson first heard about Buddhism from her aunt Mrs. Perrin, the noted authoress on Indian life. Miss Robinson claims that it was her intuition which made her seek out the British Maha Bodhi Society, of which she became an active member later on.

Sister Vajira, as she will be known henceforth, left for Kandy, Ceylon, on the 27th December last. She has built a hut overlooking the beautiful Kandy Lake where she will reside during her stay in Ceylon. We wish Sister Vajira every success in the higher life she has chosen.

* * * * * *

## *Our President As Law Member of the Government of India.*

We are glad to announce that our President, Sir Manmatha Nath Mukerji, Kt., who had retired recently from the Bench of the Calcutta High Court, has been appointed to act as the Law Member of the Government of India during the absence on leave of the present Member, Sir Nripendra Nath Sirkar. His appointment has caused universal satisfaction as he was undoubtedly the most suitable person to fill the post. While

congratulating Sir Manmatha Nath on his appointment, we wish him every success in the new sphere of activities to which he has been called.

* * * * * *

## *British Maha Bodhi Society and Buddhist Activities in Europe.*

In our last issue we published the report of the British Maha Bodhi Society for 1936, and it must have been read with much anxiety by our friends who wish it to be a permanent institution in Europe. While the office-bearers have carried on the work with great energy, inspite of many obstacles on their way, the Society's financial position has unfortunately further deteriorated. If substantial financial help from Buddhist countries will not be forthcoming, the years to come will witness further decline in its activities. It is, therefore, to be hoped that Buddhists of all countries who can afford to set apart some money for religious activities will make it a point to come to the assistance of that Society immediately. The work in England is too valuable to be given up after so many years of strenuous efforts on the part of its members. Hence we make this urgent appeal to all our readers to contribute their mite in order to give a fresh lease of life to the Buddhist work in England.

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*Blemish, reverend Sir, connotes the domain of bad and wrong desires. The case may arise of a Bhikkhu who conceives the idea that, should he commit an offence, he may be reproved by equal and not by one on an inequality with him ; and when reproof comes from one not his equal, he waxes angry and wroth. This anger and dissatisfaction are both blemishes.*

*Anangana Sutta.*

# FINANCIAL

*Income and Expenditure of the Maha Bodhi Society for the month of October, 1936.*

INCOME.

| | RS. | A. | P. |
|---|---|---|---|
| *Sarnath Vihara a/c.* | | | |
| Donations ... ... | 7 | 0 | 0 |
| Charity Box ... ... | 51 | 12 | 3 |
| *Book Agency a/c.* | | | |
| Sales ... ... | 102 | 9 | 6 |
| *Calcutta a/c.* | | | |
| Book Sales ... ... | 82 | 13 | 6 |
| *Sarnath M. B. S. a/c.* | | | |
| Sale of grass ... | 3 | 12 | 0 |
| *M. B. S. Free School a/c.* | | | |
| Grant from Board for September ... | 20 | 0 | 0 |
| *Hindi Middle School a/c.* | | | |
| Fees for October ... | 8 | 0 | 0 |
| *M. B. Vidyalaya a/c.* | | | |
| Fees for October ... | 45 | 7 | 0 |
| Baba Raghavadas for July ... ... | 25 | 0 | 0 |
| *Dharmaduta a/c.* | | | |
| Subscription ... | 3 | 6 | 0 |
| Justice A. S. R. Chari for dana ... ... | 50 | 0 | 0 |
| Carried Over ... | 399 | 11 | 9 |

EXPENDITURE.

| | RS. | A. | P. |
|---|---|---|---|
| *Sarnath Vihara a/c.* | | | |
| Salary of Durwans ... | 20 | 12 | 0 |
| Candles, Incense etc. | 9 | 5 | 9 |
| *Vihara Garden a/c.* | | | |
| Salary of Malies ... | 31 | 0 | 0 |
| Mot, repairs, etc. ... | 8 | 3 | 0 |
| *Vihara Library a/c.* | | | |
| Newspapers etc. ... | 3 | 4 | 0 |
| Fixtures & Fittings ... | 13 | 5 | 9 |
| *Book Agency a/c.* | | | |
| Post Cards ... ... | 6 | 0 | 0 |
| *Sarnath M. B. S. a/c.* | | | |
| Bank Commission ... | 2 | 8 | 0 |
| Miscellaneous ... | 2 | 2 | 6 |
| *M. B. S. Free School a/c.* | | | |
| Broomsticks ... ... | 0 | 5 | 0 |
| Salaries ... ... | 49 | 0 | 0 |
| *Hindi Middle School a/c.* | | | |
| Bricks, Sand, etc. ... | 32 | 8 | 0 |
| Salary ... ... | 25 | 12 | 0 |
| *M. B. Vidyalaya a/c.* | | | |
| Salaries, stationery, etc. ... ... | 155 | 8 | 0 |
| *Dharmaduta a/c.* | | | |
| Postage, etc. ... | 5 | 11 | 0 |
| *M. B. Free Dispensary a/c.* | | | |
| Doctor's allowance ... | 20 | 0 | 0 |
| Servant ... ... | 5 | 0 | 0 |
| Sadananda's expenses | 24 | 0 | 6 |
| Miscellaneous ... | 2 | 15 | 0 |
| *Sarnath Institute a/c.* | | | |
| Sripal a/c. ... ... | 8 | 0 | 0 |
| Rly. fare, Medicine, Books, stationary, clothes, soap, oil, etc | 74 | 8 | 0 |
| Salary ... ... | 10 | 12 | 0 |
| Food a/c. ... ... | 147 | 8 | 0 |
| Tea set, etc. ... | 31 | 10 | 0 |
| *Gaya a/c.* | | | |
| Priest, Teacher, Durwan, Rly. fare, etc. ... ... | 50 | 0 | 0 |
| *Anniversary a/c.* | | | |
| Caution money for lectures ... ... | 20 | 0 | 0 |
| Brahmachari Govinda's allowance ... ... | 100 | 0 | 0 |
| Carried Over ... | 859 | 10 | 6 |

## *Income and Expenditure of the Maha Bodhi Society for the month of October, 1936—(Contd.)*

**INCOME.**

| | Rs. | A. | P. |
|---|---|---|---|
| Brought Forward ... | 399 | 11 | 9 |
| *Calcutta.* | | | |
| *M. B. S. Donation* : | | | |
| Mrs. T. R. Sinha ... | 5 | 0 | 0 |
| P. Chandradas ... | 1 | 0 | 0 |
| Hall Rent ... ... | 50 | 0 | 0 |
| Charity Box Collection | 1 | 4 | 6 |
| Deposit for Library Books ... ... | 30 | 0 | 0 |
| Books ... ... | 47 | 9 | 0 |
| House rent in part ... | 47 | 8 | 0 |
| Food Account ... | 5 | 0 | 0. |
| Dharmadutta Account | 0 | 8 | 0 |
| M. B. J. Subscription ... | 57 | 6 | 0 |
| TOTAL ... | 644 | 15 | 3 |

**EXPENDITURE.**

| | Rs. | A. | P. |
|---|---|---|---|
| Brought Forward ... | 859 | 10 | 6 |
| *Calcutta.* | | | |
| Stamps ... ... | 20 | 12 | 3 |
| Charity ... ... | 2 | 10 | 0 |
| Priest a/c. ... ... | 13 | 13 | 0 |
| Iron Box ... ... | 20 | 8 | 0 |
| Bimalananda a/c. ... | 54 | 7 | 0 |
| General Secretary ... | 83 | 4 | 0 |
| Stationery, soap, tram cooly, etc. ... | 17 | 15 | 6 |
| Photo framing ... | 5 | 1 | 0 |
| Furniture a/c. ... | 5 | 12 | 0 |
| Library a/c. ... ... | 30 | 9 | 9 |
| Gaya a/c. ... ... | 10 | 2 | 0 |
| Bank charges ... | 1 | 7 | 0 |
| Telephone Bill ... | 16 | 14 | 0 |
| Electric Bill ... | 20 | 5 | 9 |
| Sarnath clerk ... | 130 | 0 | 0 |
| Trainfare to Sarnath ... | 10 | 2 | 0 |
| Electric repair ... | 5 | 8 | 0 |
| Salary & allowance ... | 89 | 0 | 0 |
| Sarnath Dispensary ... | 48 | 11 | 6 |
| Food a/c. ... ... | 115 | 13 | 9 |
| Books a/c. ... ... | 40 | 5 | 9 |
| *M. B. J. a/c.* | | | |
| Stamps, Blocks, printing, paper, etc. ... | 422 | 6 | 0 |
| TOTAL | 2,025 | 2 | 9 |

## *Income and Expenditure of the Maha Bodhi Society for the month of November, 1936.*

### RECEIPTS.

| | RS. | A. | P. |
|---|---|---|---|
| *Sarnath Vihara a/c.* | | | |
| Charity Box ... ... | 79 | 11 | 1 |
| Ground rent ... | 1 | 0 | 0 |
| Mr. Jimmie Harvey for flowers ... | 6 | 10 | 0 |
| Mr. V. D. S. Fernando for brass railings ... | 50 | 0 | 0 |
| Mr. Sikurajapati Medigas for bench ... | 3 | 0 | 0 |
| Rev. Ratanapala Thero & Party for petromax lamp ... | 20 | 0 | 0 |
| Miscellaneous donations ... | 7 | 12 | 0 |
| *Book Agency a/c.* | | | |
| Sales & V. P. P.s ... | 223 | 7 | 0 |
| *Sarnath M. B. S. a/c.* | | | |
| Mr. Shwe Tun ... | 100 | 0 | 0 |
| Sale of glass ... | 1 | 4 | 0 |
| Sales of flowers ... | 1 | 0 | 0 |
| Rent of shops ... | 8 | 0 | 0 |
| For postage ... | 3 | 0 | 0 |
| Donations (*detail list to be published in the next issue*) ... | 290 | 5 | 0 |
| *Hindi Middle School a/c.* | | | |
| Fees ... ... | 8 | 0 | 0 |
| *Dharmaduta a/c.* | | | |
| Subscriptions ... | 10 | 0 | 0 |
| *M. B. Free Dispensary a/c.* | | | |
| Mr. Burman ... | 0 | 14 | 0 |
| Rev. Gunananda ... | 2 | 0 | 0 |
| Rev. K. Jinalankara | 2 | 0 | 0 |
| Rev. Vimaladhamma | 3 | 0 | 0 |
| Rev. S. Jotipala ... | 2 | 0 | 0 |
| Mr. W. M. Kiri Banda | 2 | 0 | 0 |
| *Sarnath Institute a/c.* | | | |
| A. D. Trust ... | 200 | 0 | 0 |
| Rani Birla ... | 10 | 0 | 0 |
| Rev. Sumanasena ... | 10 | 0 | 0 |
| *For feeding Bhikkhus.* | | | |
| Sjt. J. K. Birla ... | 200 | 0 | 0 |
| Sale of provisions ... | 8 | 6 | 6 |
| *Publication a/c.* | | | |
| Rev. S. R. Y. T. Gunamanju ... | 6 | 12 | 0 |
| Chittagong pilgrims | 1 | 4 | 0 |
| Carried Over | 1261 | 5 | 7 |

### EXPENDITURE.

| | RS. | A. | P. |
|---|---|---|---|
| *Sarnath Vihara a/c.* | | | |
| Salary of 1 Durwan ... | 10 | 0 | 0 |
| 1 Bench ... ... | 20 | 0 | 0 |
| Incense, Candles, Polish, Oil, etc. ... | 26 | 4 | 3 |
| *Vihara Garden a/c.* | | | |
| Salary of 1 Mali ... | 11 | 0 | 0 |
| Seeds, Hing, etc. ... | 8 | 13 | 0 |
| Delhi Vihara foundation stone laying expenses | 104 | 9 | 6 |
| *Book Agency a/c.* | | | |
| Post Cards ... ... | 50 | 0 | 0 |
| Freight on books ... | 8 | 14 | 0 |
| Postage, etc. ... | 3 | 0 | 9 |
| *Sarnath M. B. S. a/c.* | | | |
| Postage & Telegrams | 12 | 10 | 0 |
| Stationery, Carriage, etc. ... ... | 13 | 1 | 9 |
| *M. B. S. Free School a/c.* | | | |
| Salary of 2 teachers Calcutta. | 29 | 0 | 0 |
| *Hindi Middle School a/c.* | | | |
| For Hut & Prizes ... | 15 | 0 | 0 |
| *M. B. Vidyalaya a/c.* | | | |
| Salary & Expenses ... | 148 | 3 | 6 |
| *Dharmaduta a/c.* | | | |
| Postage ... ... | 0 | 13 | 6 |
| *M. B. Free Dispensary a/c.* | | | |
| Doctor's allowance ... | 20 | 0 | 0 |
| Sadananda's Expenses | 19 | 6 | 6 |
| Fixtures, etc. ... | 25 | 9 | 9 |
| *Sarnath Institute a/c.* | | | |
| Rly. Fare, Medicine, books, oil, soap, clothes, etc. ... | 62 | 1 | 6 |
| Food, coal, etc. ... | 336 | 0 | 0 |
| *Gaya a/c.* | | | |
| Priest ... ... | 25 | 8 | 0 |
| Teacher ... ... | 10 | 0 | 0 |
| Durwan ... ... | 8 | 0 | 0 |
| *Sripala a/c.* ... ... | 14 | 0 | 0 |
| *Sarnath Building a/c.* ... | 51 | 3 | 6 |
| Anniversary expenses ... | 98 | 11 | 6 |
| Carried Over | 1131 | 15 | 0 |

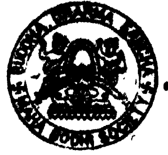
## *Income and Expenditure of the Maha Bodhi Society for the month of November, 1936—(Contd.)*

**RECEIPTS.**

| | Rs. | A. | P. |
|---|---|---|---|
| Brought Forward | 1,261 | 5 | 7 |
| *Anniversary a/c.* | | | |
| Rent ... ... | 2 | 0 | 0 |
| A. Dharmapala Trust | 300 | 0 | 0 |
| *M. B. Journal a/c.* | | | |
| Subscriptions ... | 28 | 4 | 0 |
| *Calcutta.* | | | |
| M. B. S. donation ... | 35 | 0 | 0 |
| House rent ... ... | 82 | 8 | 0 |
| Books ... ... | 2 | 12 | 0 |
| Hall rent ... .. | 3 | 0 | 0 |
| TOTAL | 1,714 | 13 | 7 |

**EXPENDITURE.**

| | Rs. | A. | P. |
|---|---|---|---|
| Brought Forward | 1,131 | 15 | 0 |
| Brahmachari Govinda's allowance ... ... | 100 | 0 | 0 |
| *Calcutta a/c.* | | | |
| Stamp ... ... | 5 | 12 | 3 |
| Cahrity .. ... | 0 | 14 | 0 |
| Stationary, soap, cooli and small repairs ... | 6 | 14 | 3 |
| Priests a/c. ... ... | 12 | 1 | 6 |
| Wimalananda a/c. ... | 8 | 15 | 9 |
| D. W. a/c. ... ... | 68 | 11 | 0 |
| Electric bill ... ... | 12 | 8 | 0 |
| Telephone bill ... | 17 | 12 | 0 |
| Publication a/c. ... | 250 | 0 | 0 |
| Bhollanath Datta on a/c. | 50 | 0 | 0 |
| Salary and allowance | 89 | 0 | 0 |
| Food a/c. ... ... | 74 | 0 | 3 |
| Books ... ... | 2 | 15 | 9 |
| M. B. J. a/c. ... ... | 31 | 3 | 6 |
| TOTAL | 1,862 | 11 | 3 |



# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सव्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

Vol. 45. ] MARCH, B. E. 2480 / C. E. 1937 [ No. 3.

## LOST SANSKRIT WORKS RECOVERED FROM TIBET

BY K. P. JAYASWAL, BAR-AT-LAW.

It is necessary that both the educated public and specialists should be apprised of the importance of discovery of manuscripts made by the Tripitakacharya Mahapandita Rahula Sankrityayana. The discovery is epoch-making. For centuries the name of this successful explorer will be cited with gratitude by writers on Indian philosophy and Buddhism. I am going to describe below the important works recovered by him. A complete list is being published in the *Journal of the Bihar and Orissa Research Society*. I shall mention here a few out of the 50 works which the Rev. Sankrityayana has brought and

which are getting ready for the press. It is desirable to append in the second part of this note a notice of the explorer's personality which has become a national asset to us and which now belongs to the whole land of Bharatavarsha.

## I

### The Discovery

In 1930, Rev. Sankrityayana brought twenty-two mule-loads of Tibetan books, paintings, and other things. In this collection there was only one Sanskrit manuscript (palm-leaf) in Kutila script of the 10th or 11th century A.D., *Vajra-Daka Tantra*—which is now at the Patna Museum. A translation of this work is found in the Tibetan encyclopædia of translations of Indian books called *Kanjur*. Probably this very copy was used in the translation by Gayadhara Pandita, a Kayastha scholar of Vaisali (Muzaffarpur district). This was the second Sanskrit manuscript recovered from Tibet, the first being that of the *Saddharma-Pundarika* taken to Japan by Rev. Kawaguchi (1900-1903). Both these manuscripts were found at Shalu.

In 1934, Rev. Sankrityayana, having stopped the restoration of the *Pramana Vartika* from Tibetan into Sanskrit which he had undertaken, went into Tibet with the sole object of making a search for a Sanskrit manuscript of this the greatest Indian work on Logic. He obtained (from the Sakya Monastery) a fragmentary commentary by Prajnakara Gupta on the P.V. But he found some 40 volumes of other manuscripts, a catalogue of which has been published in the *Journal of Bihar and Orissa Research Society* (Vol. XXI. Part I.). The part of Bhashya (commentary) of Prajnakara Gupta has also been published by us in that Journal.

In his third visit (1935) our explorer discovered 156 new works in the monasteries of Sakya, Ngor, and Shalu, which mark an epoch and make him immortal. My friend was so intent on his mission that while on his way to Tibet in the mountains he dreamt that somebody gave him a bundle wherein

he found all the books he wanted including the original work of DinNaga. Dream was succeeded by fact, which went much beyond the dream. He however did not find DinNaga's work. Rev. Sankrityayana photographed folios covering 1,60,000 slokas (measurement, one sloka = 32 syllables or *aksharas*). He had provided himself, according to his highest expectations, with more than necessary materials for photographing, but the haul was so great that they fell short whereupon Rev. Sankrityayana sat down to copy old manuscripts in his own hand (his Ceylonese companion Mr. Abhayasingha Perera, an Acharya in Nyaya from Benares, having fallen ill). He copied out 40,000 slokas. All this time I was feeling nervous lest my friend broke down by over-exertion. Nothing could be done to render relief in the matter from Patna, as even the letters reached me after several months. Fortunately the iron constitution of Rev. Sankrityayana and the energy which success contributes carried the work through. Two names have to be mentioned amongst the friends who have enthusiastically supported Rev. Sankrityayana in his expedition—Rajagaru Hemaraj Sharma, C.I.E., of Nepal, and Mr. P. C. Chaudhuri, I.C.S., of my Province.

I am detailing below twenty-seven important works, the aggregate volume of which amounts to 89,333 slokas (measurement) or 6400 pages of royal octavo in print. None of these had been available before and every one of which is so important that the discoverer of any of them would have felt gratified with his success.

B. C. CENTURIES

To this period belongs the Vinaya texts in Sanskrit,

1. *Upasampada-Jnapti*, 70 sks.
2. *Pratimoksha-Sutra*, 400 sks. (Lokottara School).
3. *Vinaya* (of the Lokottaravadin School), 1200 sks.

EARLY AUTHORS (1ST CEN. A.D. TO 600 A.D.)

4. *Matricheta.*

We knew the name of this celebrated author from the *Manjusri Mulakalpa*, from Yuan Chwang, from Tibetan and

Chinese sources. But we have now his famous poem which used to be recited every day at the Nalanda University when Yuan Chwang visited it. It is the *Adhyardha sataka*—153 verses. Matricheta was a contemporary of Kanishka (1st century A.D.), wrongly identified with Asvaghosha. We shall be publishing this work in the J.B.O.R.S. before long.

5. *Nagarjuna.*

His *Vigraha-vyavartani*—450 slokas (Text 72 verses, and author's own commentary in prose), wherein the author refutes the controversies raised against the Madhyamika system. He establishes here that '*pramana*' itself becomes '*sadhya*' i.e., loses its standard character. This very theory has been attacked by Vatsyayana in the Nyaya-Bhashya. Dr. Tucci has translated from Chinese and Tibetan this text and published it in the Gaekwar Oriental Series.

6-8. *Asanga and Vasubandhu, c. 400 A.D.*

These two brothers of Peshawar are the leading Buddhist authors of the Gupta Period. Vasubandhu was an Imperial Tutor. Asanga is the virtual founder of the Yogachara school of philosophy. His original work—*Yogacharabhumi*—8,000 slokas—is now in our possession.

Two works of Vasubandhu—the *Abhidharmakosha-bhashya* (15,000 slokas), which has been translated by Prof. Valle Poussin from Chinese into French in 6 volumes—and, the *Madhyanta-Vibhanga bhashya* 1,000 sks.—are standard treatises on Buddhist philosophy. The original *Vibhanga* of Maitreya on which Vasubandhu has written his Bhashya has been restored into Sanskrit by Mahamahopadhyaya Vidhusekhar Sastri. Now the Mahamahopadhyaya may have the pleasure of editing the real original.

9. *Bhavya* (5th century).

Bhavya was another Gupta author. He was a scholar of Nalanda and had been a prince while in secular life. We have now his *Tarka-Jvala*, 1,500 sks., which has a second name as *Madhyamakahridaya* it is a polemical piece. *Inter alia* it attacks the Avatars. Its Sanskrit and verses are amongst the best

examples of Gupta classical literature. Vasubandhu, unlike his elder brother, adopted classical Sanskrit in Buddhism ; and since his time Buddhist writers vied with Brahmanical writers in the production of literary Sanskrit. Bhavya probably reached the zenith in that matter. His philosophic views are a reconciliation of Madhyamika and Yogachara systems, which have been attacked by later Buddhist writers, but the opinions of the author will probably appeal more to the modern scholar.

10-14. *Dharmakirti* (c. 600 A.D.) and literature on him.

In Indian Logic this author marks the highest water-mark. On account of his vigour and method, he has been described by Professor Stcherbatsky of the Leningrad University as "the Indian Kant." Prof. Stcherbatsky has written a treatise in two volumes on his published work *Nyaya-vindu* under the title *Buddhist Logic*. But his superior work--*Pramanavarttika*—which has been vastly cited in Indian literature (both Brahmanical, and non-Brahmanical) had been missing. Now Rev. Sankrityayana has not only brought that main treatise on which the reputation of Dharmakirti rests, but the whole literature on it in Sanskrit, namely,

(*a*) Pramana-varttika (complete, being printed in J.B.O. R.S.) with a commentary on the first chapter by the author himself (only ¼th portion).

(*b*) A complete commentary on the latter by *Karnakagomin* (8,000 slokas), (9th century).

(*c*) A complete commentary on the P.V. by the famous *Prajnakara Gupta*, professor of Nalanda (c. 700 A.D.), who is regarded as only next to Dharmakirti, if not an equal authority. The commentary measures 15,000 sks.—half of which is verse and the other half in prose (mixed).

(*d*) Another commentary by *Manoratha Nandi* which deals with each word of the P.V. Its extent is 10,000 sks. The author belongs to the 10th century. It is being printed in the J.B.O.R.S.

Any scholar would have been awarded the highest place in the world of Indian scholarship for having brought to light any one of these four books. The manuscript of *Karnaka-gomin,* which is in the Sakya monastery, was written in the 11th century, and other manuscripts belong to the 12th century.

I may note here that the manuscripts copied, photographed or brought in the original by Rev. Sankrityayana are on palm-leaves ranging from the 10th to the 12th century, except the commentary by *Manoratha Nandi* which is on paper (written in Tibet, about 1220 A.D. by an Indian exile).

The manuscript of Manoratha Nandi's work has a special interest inasmuch as it is in the handwriting of an Indian scholar—*Bibhutichandra*—who stands very high in Tibetan literature. He was one of the two Indians whose knowledge of Tibetan has been noted as perfect, the other being *Smritijnana* (c. 1030 A.D.) whom *Dipankara Srijnana* declared to be the greatest scholar in the whole of India. Smritijnana went as a missionary to Tibet and mastered Tibetan by adopting the life of a menial. Bibhutichandra was a Bengali (from Eastern Bengal, Jagat-tala). He went along with *Sakya Sri Bhadra* (died 1225 A.D.) who left India on account of the Muhammadan invasion of Bihar. Sakya Sri Bhadra was the Royal Preceptor, Head of Buddhism in Magadha, and the President of Vikrama-sila University (Bhagalpur District). I have seen a few folios of a paper MS. (paper was in use in Tibet at the time) brought by Sankrityayana ; on its cover Vibhutichandra has the draft of a verse of his composition in which he records that even in Tibet he never ate meat, that his heart yearned for his Motherland but he could not give up his Teacher. Bibhuti-chandra died in Tibet. He became tutor to the family who shortly after converted Kublai Khan and introduced Buddhism in Mongolia. The Tibetan scholar "Sakya Pandita" who became the greatest thinker and author in Tibetan Buddhism, was a product of Vibhutichandra and his Guru.

15. *Jnana-Sri* (c. 900 A.D.)

Kshana-bhanga-adhyaya by Jnana Sri (900 A.D.) 3,000 sks.

This book (in prose) is criticised by *Udayana*, the Brahmin authority, in his *Atmatatva-viveka*, the whole chapter of 'Buddhadhikara' being devoted to it. The theme of *Jnana-Sri* is that every thing in this world is changing, the only unchangeable law is this law of change. His thesis contained in the first verse of the book is largely cited.

16. *Jitari* (c. 1000 A.D.)

Jitari was a great logician living in the neighbourhood of Vikramasila, an old man in the time of Dipankara Srijnana. His work *Nairatma-siddhi* (*Proof of Non-Soul Theory*) in prose (complete in 50 sks ) has been recovered.

17-22. OTHER NYAYA WORKS

(17) *Agama-pramanya-nirasa* (50 sks.) does not admit the authority of canons. Author's name unknown.

(18) *Vada-rahasya* (3,000 sks.). Author's name is unknown, but the work is important inasmuch as it answers Udayana's attacks on previous authors. It was composed in the 10th or 11th century.

(19) *Tarka-rahasya* (2,000 sks.), similar to the Vadarahasya (10th century?)

(20) *Ratna-kirti Nyaya-Nibandha*. Nine Nyaya texts by Ratna-kirti (1,000 A.D.), two of which have been published by Mahamahopadhyaya Haraprasad Sastri.

(21) *Prajna-Ratnakara* (10th century?) (60 sks.).

(22) *Hetu-vindu-anutika*, (5,000) and

(23) *Nyaya-vindu-anutika* by Durveka Misra (11th century) (5,000) are two new works unknown before as they are not translated into the Tibetan collection.

OTHER SUBJECTS

(24) *Rules of conduct by Jaya-Rakshita.*

On rules of conduct of a Buddhist novice preparatory to entering the monkhood we have the *Sramanerakarika* by Jayarakshita in 300 verses. Probably it belongs to the 7th century.

25. *Old Hindi of 800 A.D.*

Amongst non-philosophic books, I must note two *Dohokosas of Saraha* (800 A.D.), one of the manuscripts is in a script of about 1000 A.D. The original manuscript of one has been brought to Patna and a photographic copy of the other. The language is Eastern Hindi ; the collection will be regarded as the earliest example of Old Hindi. On another occasion I dealt with Saraha's language and my conclusion that it represents the oldest Hindi has found acceptance at the hands of Sir George Grierson.

26-27. *Literary Works.*

The *Chando-Ratnakara* by Ratnakara Santi, Head of Vikramsila about 1000 A.D. and reputed to be *Kalikala-Sarvajna* ("All-knowing") is a work on prosody (700 sks.). *Subhashita-ratna-kosa* by Bhimarjuna Soma is an anthology. The manuscript is of the 11th century. The book is complete. It cites some authors not known before.

## II

### The Discoverer

Rahula Sankrityayana—who is more popularly known in Bihar by the first part of his name, as '*Rahula-ji*' was born in a Brahmin family at a village (Kanaila) in the district of Azamgarh, U.P., forty-four years back. At the age of 16 he left for Benares to study Sanskrit, and at the age of 20 he entered the Vaishnava order as a *Virakta* and was destined to succeed to an endowed *Mahant-ship* at Chapra (Bihar), which he renounced, his old Guru has been still pressing him to accept the Mahantship. He went to Ceylon as a Sanskrit teacher. His former studies of Vaishnava Agamas at religious centres in Madras, and of Sanskrit Darsanas (Philosophies), and contact with the patriotic programme of the Arya Samaj had planted two seeds in his intellectual self—one, of patriotism and the other, of philosophy. In Ceylon at the great monastic college of Vidyalankara he studied and mastered the Tripitakas

(the Buddhist scriptures), and finally decided to enter the Buddhist Order (1930) ; after his return from the first trip to Tibet (1929) he came to the conclusion that there can be no personal God as Vaishnavism taught and that Buddhism was the only religious system he could accept.

It was about 1928 when I received his first letter from Ceylon. It was written in Sanskrit, forwarding a paper on the site of Sravasti. When I first met him (1928) in my house at Patna he had a Kambal cloak on. He looked very young—a feature which he has retained, as he looks today below 30. His eyes gleamed with lustre and face showed restlessness. He had been to jail (1924-1926) twice for political speeches, he had been closely associated with Bihar leaders. I found in him a combination of spiritual ambition to raise his fellow-men and a desire for right thinking and deep learning. He was then intending to go to Tibet to study Buddhism. He confided in me the secret that he had made up his mind to enter Tibet without a pass-port. It was difficult at the time for him to obtain a passport either from our Government or from Tibetan Government which never allows an Indian to enter its own territory. He struck me at the time as a man belonging to the class to which my Oxford friend Lala Har Dayal belonged—intensely selfless, trying to find solution and support of his religious convictions in Buddhism, and regarding that system as affording a guide to his country to break through the thraldom of philosophies and beliefs and castes and creeds. But at the time I least suspected that the man will blossom into this Rahula Sankrityayana as I know him today—a man resembling the Buddha, a man absolutely free from hostility to any living man, universal in his outlook, absolutely calm, to whom children run up instinctively, to whom man would respond as to Christ or Gautama if he said, '*Follow me.*' Tall, stately, and handsome, he resembles the Great Founder of his Order, except that he has not got the blue eyes of the Buddha. His physique is powerful, mind immensely practical. He is capable of bearing great hardships, of walking great distances in the hills,

living on any food obtainable. Last year the Commander-in-Chief of Nepal remarked to me that the route which the Monk (Rahulaji) followed in going to Tibet in his first journey (that is, the one mentioned above which the latter has described in his '*Journey*') was so dangerous that even the Nepalese do not venture to traverse it. On his return from Tibet, Swami Ramodara (as he was known up to that time since his Vaishnava ordination) became a Buddhist Monk obtaining his ordination in Ceylon.

On account of his perfect knowledge of the Buddhist scriptures the Sangha recognized him as a *Tripitakacharya*. The Pandit-Sabha of Benares gave him the title of *Maha-Pandita*. He with the help of a Chinese scholar started translating or rather restoring into original Sanskrit the *Vijnapatimatrata* from its Chinese translation by Yuan Chwang, which I published in the J.B.O.R.S. He went into Tibet again (this time with a pass-port) and brought a portion of the Bhashya on the *Pramanavarttika* of Dharma-kirti which is the basis of the great Sanskrit treatises on Logic (Nyaya). Rev. Sankrityayana edited the portion and we published it in the J.B.O.R.S. He started completing the missing portions restoring from Tibetan. It however occurred to him to make another attempt in Tibet at searching for a complete copy. The result of his visit (1936) has been astounding, which Prof. Stcherbatsky described to me in a letter as deserving the holding of an International Conference to discuss the importance of the discovery and to mark the event.

I would like to say a few words here on the other aspect of the Venerable Rahula's personality which as I have said is a national property. There has been a war between two sentiments both in my own heart and in that of my monk friend's. Rahula is not only a son of the Buddha, he is primarily a son of India. He regarded social and political work as of primary importance. He started writing in Hindi on political subjects. He has a powerful pen and a still more powerful speech. I intervened and begged him to leave politics, and

he agreed. Often I search my heart and my conscience wars with my prudence and love of literature and history, and doubts arise. Have I stood between Rahulaji and the changing destiny of my country? Have I deprived India of another Gandhi or Jawaharlal? Have I done the right thing? Was I wrong? What an immense service would have been rendered by this intrepid recluse in breaking barriers and removing weights from the chest of my country from which she has suffered for the greater portion of her history? Rahula Sankrityayana is a man of the masses in a degree even greater than Gandhi. He has seen and studied the social systems of every country in Asia and most countries of Europe.

Swami Ramodara is a loss to the social movement but the Tripitakacharya Sankrityayana is a gain to literature. Any scholar would have become immortal by discovering any one of at least fifty books mentioned above out of the library double the size of the Mahabharata, which he has brought back to its original home and has made available to the whole world.

Sankrityayana between his travels produces in a few months large tomes of Hindi translations of the Pali Tripitakas. He sits down and works for several hours at one stretch. His labour is almost superhuman in writing and that terrible work of proof-reading. I always try to warn him and remind him of the fate of Sankaracharya whom voluminous writing killed too early. His reply has been that he has already outlived the limit of Sankara's age. He has written the best book on the life of the Buddha (*Buddhacharya*). His knowledge of Indian Epigraphy is so great that often I consult him on inscriptions. His general knowledge is very wide. It is a pleasure to discuss with him a present problem—whether Indian or International. His knowledge of Persian (which he acquired in Jail) and Urdu gives him a great facility in writing popular Hindi. At Sanskrit he is as facile as at Hindi. His articles have been translated into French by Prof. Levi and published in the *Journal Asiatique*. I always draw on his researches and embody them into my writings. Not a minute of his is idle. As a

relaxation from the proof-reading and editing of the Pramana-varttika and its commentary he is dictating a monograph on Modern and Ancient Persia. There is no distinction in his eyes between India and the world outside, between Indian and non-Indian ; he has no false patriotism in any matter. May he live long this life of the great Buddha !

The treasures brought by him from his three visits to Tibet are gifts to the public. They are at the Patna Museum and the Research Society of Patna. He brought about two hundred Tibetan paintings of great historical and artistic value which are at the Patna Museum. The whole Tibetan Library is now available at the Research Society, and it is the biggest library outside Tibet.

The Bihar and Orissa Research Society has recognized his services to research by electing him an Honorary Member. Its Honorary membership is bestowed only on foremost scholars of the world.

He advocates reform of Nagari script in this country, and contributes largely to Hindi periodicals. He believes in the wisdom of the Buddha in making knowledge available to the masses. Yet his scientific interest is supreme. He has written many articles on Darwin ; on evidence from excavations ; on philology and phonetics. We await with eagerness his *History of Rational Thought*.

—*Modern Review*.

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*Now whatsoever a bhikkhu thinks much about and dwells on, gradually moulds his mind....If he thinks much about pleasures of sense and dwells thereon, he has thereby driven away thoughts of renunciation, has fostered the growth of thoughts on pleasure, and has applied his heart to thoughts on pleasure.*

*Devedha Vitakka Sutta.*

# THE MISSION OF THE BUDDHA*

BY DR. B. M. BARUA, M.A., D.LITT.

The following speech was delivered by Prof. Benimadhab Barua of Calcutta University at the opening ceremony of the Birla Resthouse at Sarnath :

The spot where we have assembled this day bristles with historical interest. Look at the extensive sacred site with two stupas as its monumental landmarks. Ponder for a moment over the ruins that bewilder every chance visitor to the place. What do all these testify to? As you all know, all of them are meant to glorify the great historic spot, where some two thousand and five hundred years ago the great Buddha of India, turned the Wheel of Law, and urged the first few disciples who gathered round his personality, to go forth in different directions, not two of them following the same direction, to preach the new gospel of salvation, for the good and happiness of all. He had not asked others to do what he himself would not do. For, he himself wandered forth to gather unto him persons who were ripe for conversion. It is not the occasion to recall the phenomenal progress of the new movement, and its gradual expansion all over India and in the countries around.

But it is surely the occasion to ponder and to realise that the spring of the whole action was the silent meditation of a prince of this ancient land of ours, and the self-conviction which he gained within himself. The problem when it first arose in his breast was naturally a personal one, and the quest was one of that eternal state within oneself by which he could set at rest all doubts as to his own position in relation both to the changing world without and the changeless state of

*Being the speech delivered at the opening of Birla Dharmasala at Sarnath.

consciousness. The moral urge for action emerged from that self-consciousness which he had then gained, and the main guiding principle of the Buddhist faith was based and formulated upon that very urge. This principle is no other than that of "Apramada," a term which signifies strenuous effort, energetic action, indomitable spirit and indefatigable zeal. With the Buddha, "Apramada" was the single word by which the whole of his teachings might be comprehended and characterised. The same was indeed the last thought in the dying words of the Master.

King Asoka of India whose heart was imbued with the ideals of the good faith, acted upon this principle of action and achieved a wonderful result in sufficiently awakening the innate moral sense in man and inspiring the noble words of piety and philanthrophy, both within his own dominion and in the territories of the potentates beyond his dominions. It is pleasant to recall that already in Asoka's time, the various orders of religious teachers, both of the Sramana and of the Brahmana orders settled themselves in all parts of India, and were actively busy in Aryanising the teeming millions of the time. King Asoka fostered the activities and aspirations of all these holy orders of men and eagerly desired that they should dwell and work for man's uplift. The movements followed like waves upon waves, and all paved the way for the spread of Buddhism.

There must have been something more vital, more fundamental that Buddhism, though it came last made so wide an appeal everywhere and among all classes of people and among all nations. Even it penetrated into China, another ancient country where the great Taoist teachers and Confucius taught the words of wisdom and philosophy. The net result of the Aryan movement of Buddha Sakyamuni was that it served to create a greater India, which is essentially a spiritual India. Fallen though we may be, we are proud of that India which drew forth to this land of ours pilgrims from all parts of the world, those from China, undertaking the most perilous

journey through dust and desert. Certainly it is the moment when my countrymen must understand how grateful we all should be to the memory of Fa-hien and Yuang Chwang and other Chinese pilgrims, but for whose itineraries many of the records of our glorious past, would have remained unknown.

The mission of the Buddha as a thinker and teacher was to remove prejudice from human mind, prejudice which is just the other side of bias. This prejudice, old as man, stands as the real barrier between man and man, race and race, caste and caste, nation and nation. It is most appalling to think that though in India so many communities have lived side by side, we have not cared to meet each other and one another. We have lived in prejudice, which is born of ignorance. That ancient prejudice still remains. Even the systems of philosophy are claimed like personal properties of particular sections of humanity.

With the fall of the Samgharamas, some of which attained the eminence of great residential universities, the Buddhist teachers ceased to be an active factor in the intellectual and spiritual life of India, while Buddhism has remained throughout an under-current of Indian life and thought. It is cowardice indeed to beat a dead horse, but I may at once tell you that Buddhism did not take away anything that was great in the national genius and talent of this country, but immensely enriched the Aryan tradition with its literature, architecture, sculpture, painting, sciences and philosophies. And you need not be surprised if I tell you that even at the present day there are no less than ten millions of votaries of the Good Faith in Bengal, Assam, Nepal, Sikkim and Bhutan.

The contact with the West has proved useful at least in this respect that it has given a great incentive to antiquarian researches, and to give a new lease of life to Buddhism in India, of which some of the tangible signs are manifest here. The sacred ashes of the Anagarika Devamitta Dharmapala lie enshrined in the temple erected by him, and here stands once

more the pious erection of Raja Baldeodas Birla and Seth Jugol Kishore to remind us of the great benefactions of Rājā Bimbisāra and Seṭṭhi Anathapindika in the past. The east, south, west and north are to meet here again, and live together in mutual love and friendship when the dark clouds are gathering once more in the western horizon portending danger and evil, we meet here under a clear sky and with an open heart to bless an occasion like this, and to wish good and happiness to all and chant the pithy Dhammapada verse :

*Jayaṃ veraṃ pasavati,*
*dukkhaṃ seti parājito,*
*Upasanto sukhaṃ seti*
*hitvā jaya-parājayaṃ.*

"Victory begets more enmity, while the person defeated lies down in agony. The man with a tranquil heart rests happily, abandoning the thought of both victory and defeat."

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*A bhikkhu ought to argue about himself as follows :— The man of evil inclinations is displeasing and disagreeable to me; and if I incline to evil, others will regard me likewise as displeasing and disagreeable. Realising this, he must school his heart never to give way to evil inclinations. Similarly, realising that, just as he dislikes each of the other shortcomings in others so their presence in himself will make him disliked likewise, the bhikkhu should school his heart never to give way to any single one of them.*

*Anumana Sutta.*

# COME

By Miss A. C. Albers

Come, friend, sit in my boat and sail with me
The dawn is fresh, the hours are on the wing,
We'll sail the clouds and sailing on, will sing
A ringing anthem of Eternity.

You dare not come for fear that you may lose
One fleeting hour that holds on earth-born chance?
Your feet are bound by chain of circumstance?
Shake off that chain, be fearless, free and choose.

Break every obstacle that progress bars,
Harken the carol of the wind that blows,
The fervent secret of the moonlit rose,
And hear the lily whisper to the stars.

There is a song that rings through million years,
Those million years that centre in a night
It sends its notes unto the sunlit height
Its echoes vibrating throughout the spheres.

Know your own self; shake off life's sullen shroud.
You hold within yourself your Universe:
Then freely with the morning star converse
And steer your boat unto yon gold-edged cloud.

Control the senses, for, alas, they spin
Webs of illusion, Seek the Great Release.
The path that leads unto the endless peace
Is yours alone; it lies within, within.

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# THE GLORY THAT GIRDLED THE GLOBE

By Bhikkhu Metteyya.

*Apud Indos Persis finitimos sanctorum Barlaam et Josaphat (commemoratio) quorum actus mirandos Joannes Damascenus conscripsit.*

"Among the Indians who border on Persia, saints Barlaam and Josaphat, whose wonderful works have been written by St. John of Damuscus."*

Thus we read in the Roman Martyrology and upto this day, on Nov. 27 our Roman Catholic brethren celebrate the festival in honour of the Indian saints.

Their story runs thus:

Once upon a time there lived in India a fair prince, Josaphat by name. He, dwelling in the lap of luxury, beheld a saint called Barlaam one day. The young Josaphat was struck with the serene beauty of Barlaam. Josaphat was in the habit of musing on man's misery. One day he saw a sick man and the sight made him most sorrowful. He felt as if he himself was struck with the same disease, and when it occurred to him that all mortals must suffer thus, there arose in him a great yearning to heal humanity. Again, he saw the anguish of an aged man, sightless having seen, weak having had marvellous prowess, and begging having rolled in wealth, faring towards the grave, leaning on a staff.

Then he saw the saddest sight,—Death. 'To this we all must come', thought he. He saw the whole world as one charnel field and was seeking the path to immortality. Now he was a changed man. The bright prince thinned away as he thought of this world.

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* The Indian Empire by Sir William Wilson Hunter, to which learned historian I am indebted for much information.

His father feared and did everything to restore him happiness. He was surrounded by beauties bewitching, who sang him sweet songs, who thumped lyres to the loveliest music and danced to delight him, their willowy forms waving to the wafting wind. But these lured him not, and he leaves the pleasure dome to walk the path of peace. Through the strength of his sanctity and the potency of his pity he converts his own father, the subjects of his realm and even a magician employed to lead him astray. He thus established the law of love on earth and gave it great happiness.

The epic of Josaphat is nothing but a western version of the story of Prince Siddhartha's great renunciation. This was how the tale travelled so far.

Many centuries ago, the beautiful book called the *Lalitavistara,* the Story of the Play or the wonderful works of the Lord Buddha, was translated from the original sanskrit into the Persian language. In the Persian version the appellation *Bodhi-satta* was changed into *Boudasp,* which name the Arabians changed into *Youasaf* or *Youdasf,* and the Greeks into *Ioasaph.* Later the Romans pronounced it *Josaphat.*

Philologers to-day have identified Josaphat with Bodhisatta, and it is universally accepted by scholars that almost the whole of the Christian world honours the Lord Buddha through St. Josaphat.

Further, in the story of Barlaam and Josaphat, the evil magician that tries to seduce the prince is named Theudas which is a very accurate philological reproduction of Devadatta, the Lord Buddha's cousin who, having failed in all his attempts to kill the Buddha, returned to Him for refuge in the end.

The story of this transfer of the Teacher of the East to the Christian Martyrology is a deeply interesting romance of history. In the 8th century St. John of Damascus translated the epic into Greek, probably from the Persian, and there it survives to this day an Arabic translation of it, made in the 11th century. The Prince of India thus became a popular saint of the Greek Church and, in the 12th century, the sublime

story was embodied by Simeon the Metaphrast in the lives of the saints. Later in the same century the epic became known in Western Europe, in a Latin form. Early next century Vincent de Beauvais included it in his *Speculum Historiale* and some years later it found a place in the Golden Legend of Jacques de Voragine. Guy de Sambrai, the noted trabadour also popularized it in his land.

All those who heard the Golden Legend of the Church and the charming French poem came to reverence the self-naughting saint greatly, and the beautiful story spread throughout Europe. Translations were made into many languages, including German, Provençal, Italian, Polish, Spanish and English. The Norse versions carried it from the utmost south to the distant northern lands of Sweden and the farthest isolated isle of Iceland. Still later it was published in the Phlippine language, while it is believed that ancient versions exist in Tibetan, Chinese, Korean and Japanese. Thus did the golden story girdle the globe.

It was in 1583 that, on the testimony of St. John of Damuscus, the epic became inserted in the Roman Martyrology for November 27. In Palermo, there still is a Church consecrated to the Prince of Peace, whose dedication reads: *Divo Iosaphat*.

The Roman martyrology of Gregory XIII makes the Saint Josaphat of universal acceptance throughout the Catholic world. In Urban's revised Martyrology also the saint is given the same place. Pope Benedict XIV and others advised the sublime story to be read for edification.

Thus, apart from the 500 millions of the faithful, the Lord Buddha is honoured by all Catholic Christians also. This is not the only thread that unites the devotees of the two religions. It is accepted by historians that Buddhism deeply affected the thought of Palestine and Alexandria. We read in India's sacred inscriptions that Asoka sent ministers of the Dhamma to Antiochos II, Theos of Syria, Ptolemy II Philadelphos of Egypt, Antigonos Gonatas of Macedonia,

Magas of Cyrene (west of Egypt), and Alexander of Epirus. Further, to the Buddhist Emperor Asoka belongs the honour of first establishing hospitals in Europe, which sacred service of nursing the sick the Christian brethren carry on admirably.

We shall now speak of how other non-Buddhists honour the Lord Buddha. In Kshemendra's *Dasavatāra Carita* the Lord Buddha is accepted for worship by the Hindus. In it the son of Suddhodana and Mayā Devī comes to change the dark *Kali Yuga* into a *Svarṇa Yuga*. In the land of His birth itself the Brahmins could not make the faithful forget the Master altogether. Hence the *Nepāla Mahātmya* says that "in this incomparable country to adore Buddha is to adore Siva." In the *Nilamata Purāṇa,* which is the canonical authority of the Kashmiri Brahmins, there is an injunction that the birthday of the Lord Buddha should be celebrated on the full-moon day of Vaisākha. It further asks the Brahmin devotees to set up an image of the Lord Buddha and offer it worship with the chanting of stanzas. In the calendars of Kashmir the birth-day of the Buddha retains a place even to-day. Amarasinha, the Buddhist author of the *Amarakosha* mentions the Lord Buddha as the son of King Suddhodana and Mayā Devi, without any reference to Him as an *avatar.*

In the Agni Purāṇa, the Lord Buddha is thus apostrophized :

O Tranquil soul, of long ears and fair complexion, robed in garments and seated upon a lotus, is the Buddha. He is the giver of boons and the dispeller of all fears.

In the *Sut Saṁhitā* we read :

If Hindu ascetics are initiated into the rights of Buddha's worship, they should, to indicate their sect, always wear a mark on their forehead resembling the leaves of the Pipal and made with sandal wood paste.

Says the Bhagvat: Salutation to Buddha, who is pure and who beguiles the Daityas.

And a tender verse in the Stotra Ratnākara says :

Let that Buddha who is seated on the bare ground with legs bound in the attitude called Padmāsana, with life-breath stilled within the body and vision directed to the tip of the nose and who is the foremost of all Yogis of the Kali age sit still in my heart awakened.

May it be so.

Thus, there is no Teacher more revered by the world than Him, the most full of love, the pure refuge of pity, sublimely virtuous and transcendentally wise.

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*If after eating as ever his belly will hold, a bhikkhu is fond of his chair or bed or of slumber, then his heart's bent is not towards ardour, zeal, perseverance, and exertion.*

*Ceto-Khila Sutta.*

*Whatever be the origin, Bhikkhus, of the several obsessions, bred of perceptions, which beset a man's path, yet, if they find neither approval nor welcome nor adherance, then here at once is an end of all propensities to passion, to resentment, to speculative ideas, to doubts, to pride, to passion for continuing existence, and to ignorance.*

*Madhupindika Sutta.*

*On the other hand, it is to be expected of the man with blemishes which he does realise aright, that he will develop will-power, will exert himself, will work to shed his blemishes, and will die with heart incorrupt and without blemish, quit of passion, hate and delusion.*

*Anangana Sutta.*

# THE HAPPINESS OF CHARITY

By Rev . D. Sasanasiri Thera

To Pupphapura, city of flowers, his virtue gave more fragrance than all its blossoms. In his veins flowed the blood of Asoka. In his heart shone the light of the Dhamma. In his land walked many saints. Daily he fed ten thousand of them, for he was wiser than his ancestors and thought, in this manner, to take away all his wealth with him to the next world, unlike those that leaving all their belongings here preceded him. But one day the thought came to him that for an honest man, pitiful, pure and full of faith, it behoved not to feed saints with what is gotten by oppressing his people.

And one night Mahasena the monarch, accompanied by his pious sister, left the capital in disguise, and travelled towards the city of Uttara Madhura. That then was a prosperous city, with a special fame for fragrant rice. There the royal brother and sister found employment in the house of Amita Bhogi, the treasurer of immeasurable wealth. There never were two slaves more hard working, more simple and and more cheerful. And it came to pass that one day, the great treasurer, observing their noble appearance and gentle behaviour calling them to his presence enquired. "Dear children, it is now a long time since you came here. You never were tired of working nor have you at any time misbehaved. You, my children, are pleasant people. You are content with the frugal meal of gruel and rice you get. Nor have you ever asked us anything in return for the constant service you render us. Now, pray tell me, expecting what reward do you serve us?" Mahasena full of joy that his long cherished wish was to be fulfilled said to the treasurer : "Master. hearing of the fragrant rose-coloured rice of your land we came. May it please you to supply us that which we wish."

The grateful treasurer gave them a thousand cart-loads of golden corn, and ordered his own men to convey all that to Pupphapura. And the monarch, when he returned to his capital, sent his erstwhile task-master many cart loads of various silks, together with gold and silver, and thanked him heartly for the great favour done. "Let us, good master". said he, "be friends as long as our lives last."

And daily this lord of men taking pistle in hand pounded the golden corn, which his pious sister cleaned of the chaff. When this was done, they would themselves draw water, gather fire-wood, and in a canopied kitchen prepare the most delicious milk rice. And feeding five hundred saints daily, they enjoyed the happiness of charity to the highest.

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*Just as a man who, being half-dead with hunger and exhaustion, should come on a honeyed cake, each bit he tastes bringing in on him more and more its sweet delicious savour,—even so, the further the mind of a competent bhikkhu penetrates into the import of the lore of the exposition of the doctrine, the greater grows his gratification and gladness of heart.*

*Madhupindika Sutta.*

*Should a Bhikkhu yearn to be dear to his fellows in the higher life and beloved by them, revered and famed among them,-let him fulfil the whole code of virtue, calm his heart within him cultivating the ecstasies, fostering insight, and perfecting himself in inward detachment.*

*Akankheyya Sutta.*

## MIRACLES

A DIALOGUE.

*The Teacher.................The Pupil*

*Pupil.*—(Reading) "Jyotishka, a householder of Rajagriha, in derision of The Buddha, The Teaching and The Sangha, hung a jewelled bowl on the top of a long pole which he erected before his house. On the pole he fastened a script which read as follows :—

"Should any bhikkhu be able to remove this bowl by means of magic power, he may have it."

It happened that Kashyapa, a disciple of The Buddha, passing Jyotishka's house, saw the notice. Stretching forth his hand, by his magic power, he removed the bowl from the top of the pole and bore it away to the vihara.

When the Buddha heard of this happening, he broke the bowl to pieces and forbade his followers to perform miracles in any circumstances."

*Pupil.*—Reverend Sir, do you ask one who has deserted the religion of his ancestors because he cannot believe in its supernatural absurdities—do you ask him to believe this?

*Teacher.*—Do you know that men, concentrating upon material things, have discovered means of transmitting and receiving sounds through the air over distances of miles; are able to travel through the air at the speed of hundreds of miles in the hour; can travel and live under the sea and use an unknown force to provide heat, light and power?

*Pupil.*—Yes, Reverend Sir, these things are commonplaces,

*Teacher.*—Then may it not be possible that other men, who, disregarding the material things of the world, have concentrated upon the things of the mind, may have discovered laws of nature unknown to the world at large?

*Pupil.*—It seems reasonable that such might be though I have not seen any such powers exercised. Then, am I to believe that such things can be?

*Teacher.*—On the other hand, do not poets and writers, dreaming dreams, even in the present day, put such and such words into the mouth of The Blessed One and say that The Blessed One did such and such a thing, though both they and their readers know full well that these tales are merely the imaginings of a story-teller?

*Pupil.*—They do, Reverend Sir, and it is my humble opinion that in so doing they are wrong.

*Teacher.*—Then may not such stories have been written in the past and through age be now thought by the ignorant to be the very truth?

*Pupil.*—It may be so, Reverend Sir. In that case what am I to believe?

*Teacher.*—It is reported that The Lord Buddha said:—

"Do not believe anything because you have heard it.

Do not believe in traditions because they have been handed down for many generations.

Do not believe in anything simply because it is spoken and rumoured by many.

Do not believe anything simply because it is found written in your religious books.

Do not believe in anything merely on the authority of your teachers and elders.

But after observation and analysis, when you find that anything agrees with reason and is conducive to

the good and benefit of one and all, then accept it and live up to it."

*Pupil.*—Then, Reverend Sir, the wise man will neither believe nor disbelieve these stories until he has examined them thoroughly?

*Teacher.*—The wise man, knowing The Four Noble Truths and striving to tread the Noble Eightfold Path, will recognise that calm, selfless love for all things is the essence of The Teaching, Nibbana the goal and that nothing else matters.

*Pupil.*—Buddham saranam gacchami.
Dhammam saranam gacchami.
Sangham saranam gacchami.

FRANK R. MELLOR.

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*If villanous bandits were to carve you limb from limb with a two-handled saw, even then the man that should give way to anger would not be obeying my teaching.*

*Kakacupama Sutta.*

## 45th ANNUAL GENERAL MEETING OF THE INDIAN MAHA BODHI SOCIETY

The 45th annual general meeting of the Indian Maha Bodhi Society was held at the Society headquarters at 4A, College Square, Calcutta, on Saturday, the 13th Feb., at 5 P.M. Sir Manmatha Nath Mukerji, Kt., President of the Society, presided and there was a fair attendance of members.

Mr. Devapriya Valisinha, General Secretary of the Society, read a report of the work done during the last year and was duly adopted. The report dealt with the religious, social and educational activities of the Society during 1936 in Benares, Gaya, Buddhagaya, Calcutta and Madras.

The following office-bearers were elected for the year 1937.

*Patrons :*

His Highness the Maharaja of Baroda.
His Highness the Maharaja of Bhutan.
His Highness the Maharaja of Sikkim.

*President :*

Sir Manmatha Nath Mukerji, KT.

*Vice-Presidents :*

Rev. Rahula Sankrityayana.
Mr. K. Yonezawa, Consul General for Japan.
Mr. Chen Chang Lok. ,, ,, for China.
Senator U. Thwin, Merchant, Rangoon, Burma.
Mr. Hirendra Nath Dutta.

*General Secretary & Treasurer :*

Mr. Devapriya Valisinha.

*Assistant Secretary :*

Samanera M. Sangharatana.

*Honorary Auditors :*

Messrs. Kar Sen & Co., Calcutta.

The following resolutions were unanimously passed :—

1. The Maha Bodhi Society of India places on record its high appreciation of the generosity of Raja Baldeodas Birla and Seth Jugal Kishore Birla in constructing and presenting to the Society a magnificent Dharmasala at Sarnath for the use of Buddhist pilgrims and other visitors to the sacred place. The Society also conveys its gratitude to Seth Jugal Kishore Birla for continuing to help the Society in its other activities such as the publication of books, Malabar Buddhist Mission, educational work etc.

2. The Maha Bodhi Society learns with deep regret that the post of Custodian of the great Buddhagaya Temple has been abolished and that the entire management of the Temple is now given to the Mahant of Buddhagaya without consulting the wishes of the Buddhists who are deeply interested in the safety and preservation of the Temple. It also learns with great consternation that as the first fruit of this arrangement, the Mahant has allowed the plantation of a large number of plantain trees among the stupas round the Temple thereby exposing the old monuments to sure destruction. This Society begs to enter its emphatic protest against this act of sacrilege on the part of the Mahant and respectfully urges upon the Government of India to re-appoint without further delay a Custodian to watch over the Archaeological interests of the place and prevent any damage being done to one of the most ancient and historic Temples in India which is looked upon by the entire Buddhist world as its central shrine.

Some minor rules of the Society were amended. The Annual Membership fee was fixed at Rs. 6/- and Life Subscription Rs. 250/-.

With a vote of thanks to the Chair the meeting came to a close.

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# "JAPANESE BUDDHISTS AND BUDDHISM IN INDIA"

In the December (1936) issue of the *Modern Review*, the well-known Calcutta Monthly, there was a note by the Editor on the above subject in which an uncalled for reference was made to the frescoe work in the Mulagandhakuti Vihara. The Secretary of the Maha Bodhi Society sent the following letter of explanation but for reasons best known to the Editor, it was not published.

—Editor, Maha Bodhi.

SIR,

I have read your editorial note published in the December number of the "Modern Review" on the above subject and regret to find in it an uncalled for reference to the frescoe work in the Mulagandhakuti Vihara at this late hour (the frescoes were commenced in 1932 and declared open in April 1936). Your statement that "some Indian artists headed by Mr. Nanda Lal Bose offered to execute all the frescoes on the walls of the Mulagandhakuti Vihara at Sarnath without any remuneration" is untrue. No such offer was made to the Maha Bodhi Society by Mr. Bose or any other artist. Mr. Bose who had been approached by the Society in connection with the frescoe work gave an estimate of Rs. 10,000/- but no decision was taken owing to the simple fact that, with a large amount still due to the contractor for the construction of the Vihara building, the Society was then not in a position to take up this additional burden.

At the opening ceremony of the Vihara in 1931, Mr. B. L. Broughton, M.A. (Oxon), a devout English Buddhist, promised to bear the cost of the paintings and stipulated that the work should be entrusted to a well-known Buddhist artist, preferably from Japan, as Buddhist art was still in a flourishing condition

in that country. The offer was accepted and negotiations to obtain the services of a competent artist were progressing when an eminent Indian wrote to the late Ven'ble Dharmapala suggesting that the work should be given to an Indian. Though Mr. Broughton's offer had been already accepted, the Society expressed its willingness to stop negotiations and give the work to an Indian provided that he would co-operate with the Society in raising the amount estimated. No such help was forthcoming and in view of the then financial situation there was no other alternative but to accept Mr. Broughton's generous offer.

It is most extraordinary how the Editor of the "Modern Review" has found in this an "Anti-Indian and Anti-Hindu and Pro-Japanese act." It is perfectly legitimate for a Buddhist to prefer a Buddhist artist to paint the life of his Master just as it is legitimate for a Hindu to prefer a Hindu artist to paint the life of Krishna or Rama. There is nothing anti-Hindu or anti-Buddhist in either case unless, of course, one takes a peculiar pleasure in imagining grievances where they do not exist.

The Editor has done a great injustice to Mr. Broughton personally by calling him "anti-Indian and anti-Hindu". In fact he is one of those few Englishmen who love India and has preferred an Indian religion to his own. I am sure no anti-Indian and an anti-Hindu could give Rs. 10,000/- for a work primarily for the benefit of the Indians.

The analogy of the Bible, bottle and bullet has no parallel in Buddhism. Any history book will convince the reader that Buddhists have kept religion and politics absolutely apart. This is why Buddhism has taken such a strong hold in so many countries.

Yours etc.,
DEVAPRIYA VALISINHA,
*General Secretary, Maha Bodhi Society.*

# THE MASTER'S MANTLE

By Samanera Piyaratana.

Next to the Buddha, he was the greatest. But there never was one poorer! His robes were rags taken from the refuse heap, his food a few morsels begged from the poor, and his residence was the forest and the lonely cave. And he was as pure as he was poor. When he married, at the repeated requests of his parents, he said to his sweet bride, "Now sister, between us we lay this garland and if an evil thought occurs to you the flowers on your side will fade, and if an evil thought occurs to me the flowers on my side will fade."

Bhadda Kapilani was one of the loveliest ladies of the land, and Brahamans sent by the parents of Kassapa, with an image of gold as the model of the perfect bride for their son, brought her from Mathura, celebrated above all other things for noble women. She was as pure as he was, and behold! by the twilight they saw that the flowers were in full bloom, as fresh as ever. Their renunciation came about in this wise: One day Pipphali, as the young man was known at home, went out to the field to see how the work was going on. There he saw that the crows were eating something in the ploughed area. On inquiry the workmen said "Sir, they are eating worms," "Who will have to suffer for this?" "The owner, Sir," said they. And he thought "I have got much wealth ; but it seems it is of no use, it cannot shield me from the results of evil deeds. No, I do not want this wealth. Let Kapilani have all this. I shall become a monk".

Kapilani was sitting with the attendants in the courtyard after ordering them to spread some seeds in the sun. She also saw that crows were eating something. She asked the attendants what the birds were feasting on and they replied

"worms". "Who will have to suffer for this?" You madam," said they. She thought, "Four cubits of cloth and a small quantity of rice is quite sufficient for me. If the sins done by all these creatures come upon me I shall have to suffer many aeons. I do not like to live this life. Let my husband come and I shall hand over the management of the house and become a nun." Pipphali came home and after taking food said to Kapilani "Dear, I hand over to you all the wealth that is mine and all that you brought from your parents also. "Why sir, where will you go?" asked she. "I will become a monk" he replied. "O sir, I too was waiting for your arrival to take your permission to hand over the management of the house to you, for I find this world to be a house on fire. I want to become a nun." They ordered yellow clothes to be brought and after shaving their heads off left home while all were weeping. After going a long distance it struck Maha Kassapa that he was followed by a woman who was worth the whole of Jambudipa, and that people might say "they cannot leave each other even after donning the yellow robe." They came to a junction. Maha Kassapa said to Kapilani what had occured to him and bid her take either of the roads. She gladly took one and Maha Kassapa took the other, and at this act of virtue the earth trembled.

At this time the Master was living in Bamboo Grove at Rajagriha. He saw this with his divine eye and out of compassion for them set out from His Perfumed Chamber and after going a long way sat under a tree which was in between Rajagriha and Nalanda. Maha Kassapa saw the Lord sitting under the tree, luminous. And even at first sight Maha Kassapa thought "this must be the World Teacher, and I will become His disciple." He went to the Lord and bowing down very respectfully said "Venerable Sir, you are my teacher, please ordain me as you disciple." The Buddha ordained him and preached him the Dhamma. Then the Buddha got up and went away, followed by venerable Maha Kassapa. After going some distance the Buddha wanted to sit down. The

venerable Maha Kassapa folded his cloth and spread it on the ground for the Buddha. The Buddha sat on it and said "Kassapa, your cloth is very soft." And the disciple said "Sir, if you find it soft please wear it." "What will you wear Kassapa?" "Sir, I can wear your ragged robe. "The robe worn by Tathagata," said the Buddha, "cannot be worn by a simple person. It must be used by a person of great importance and one who lead a pure life and observes the thirteen austerities." Telling so the Buddha exchanged His robe with that of venerable Maha Kassapa and went to the temple. Now venerable Kassapa thought "I was really fortunate to have received the robe worn by the Master. A person who observes the austerities and lead a very pure life is fit to wear it" says He. I should observe the thirteen rules. Thus thinking he observed thirteen rules and on the eighth day he became an Arahat. So austere was he that the Lord seated in congregation said "Kassapa is the greatest of my disciples who observe the extra thirteen rules of purity."

Needing little and delighting in solitude, he lived to a venerable old age, and the whole world is beholden to him for his great work at the First Council held at Rajagriha.

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## BUDDHA GAYA TEMPLE

BURMAN BUDDHISTS INDIGNANT AT TRANSFER OF MANAGEMENT TO HINDU MAHANT

To protest against the transfer of the entire management of the Buddha Gaya Temple to the Hindu Mahant, an All-Burma mass meeting of Burman Buddhists was held in the precincts of the Shwe Dagon Pagoda on the 28th February, under the chairmanship of His Holiness the Aletawya Sayadaw. The meeting was well attended both by laymen as well as by monks. Some of those present were: The Rev. Bhikkhu Salin Sayadaw, The Rev. Ratana Setkyan Sayadaw, The Rev. U Thila Khenda, The Rev. U Visuddhi, The Hon'ble U Thein Maung, Minister for Education, U Thwin, President, Burmese Chamber of Commerce, U Ba Thaw, U Po Byaw, U Po Saw, U Po Thoung, U Chan. The meeting resolved that until Buddha Gaya Temple is restored to Buddhist management, Buddhists could never be satisfied. The meeting condemned the action of the Government in abolishing the post of custodian, when the Maha Bodhi Temple Bill was still pending before the Indian Legislative Assembly. The meeting further resolved to appoint a sub-committee of 22 persons to carry out the above resolutions. The meeting authorised the Chairman to get at once into communication with the authorities with a view to carrying into effect the resolutions passed at the meeting.

# NOTES AND NEWS

## *46th Annual General Meeting of the Maha Bodhi Society.*

We draw the attention of our readers to the Minutes of the 45th Annual General Meeting of the Maha Bodhi Society published elsewhere. The report of the Society, which was read by the General Secretary, contains a comprehensive account of its activities during the last years. The report will be published and circulated among the members and others interested in the spread of Buddhism. It must be a matter of satisfaction to all Buddhists to know about the good progress the Society has made in the work of the revival of Buddhism in India and its spread throughout the world. It is, however, a matter for regret that sufficient help and co-operation are not forthcoming from the Buddhist countries. Even the membership of the Society is extremely inadequate and we make an appeal to our readers to join the Society and thus become associated with the most important Buddhist organisation in the world. Ordinary members have to pay Rs. 6/- per year plus Rs. 5/- at the time of admission. Life members have to pay Rs. 250/-. The "Maha Bodhi" will be supplied free to all members.

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## *Visit of Ceylon Scouts.*

A party of about 70 Ceylon scouts who came to take part in the Delhi Jamboree, visited the Buddhist Centres at Sarnath, Calcutta and Buddhagaya. They were lead by Mr. L. B. Kapukotuwa, the popular Inspector of Schools in Ceylon. The Society entertained the party at Sarnath and showed them round the Viharas and the ancient monuments at the sacred places.

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## *The Government and the Buddhagaya Temple.*

While the entire Buddhist world has been demanding the transfer of the Buddhagaya Temple to a Managing Committee of Buddhists, the Government of India has taken the most unexpected step of relaxing, in favour of the Mahant of Buddha-

gaya, even the nominal control which it had exercised over the temple since it was repaired at the cost of the Government. The post of the custodian of the temple has also been abolished and the most sacred shrine of 500 million Buddhists is thus left at the mercy of the Mahant who has no sympathy whatever with the Buddhists or the tenets of Buddhism. The action of the Government has deeply wounded the feelings of the entire Buddhist world as it did not care even to consult the wishes of the actual followers of the Buddha who are vitally interested in the safety and the preservation of their most sacred spot on earth. The Mahant has taken full advantage of the situation by getting plantain trees planted among the sacred stupas thereby giving evidence of his new regime. We do not know the motive for this action of the Mahant but what we do know is that if this kind of plantation is allowed to be carried on for sometime, most of the sacred monuments will be destroyed in the course of a few years. We have always appreciated the valuable work that the Archaeological Department of the Government had done to preserve these wonderful monuments of India's past glory but this action on their part in leaving the central shrine of the Buddhist world at the mercy of the Mahant, inspite of Buddhist protests, will bring discredit on it. It will be a great blot on its name and will lose the reputation which it had built up by painstaking work. The Government and the Mahant may turn a deaf ear to the requests of the Buddhists now but a day will come, not in the very distant future, when they will have to meet the just and reasonable demands of the Buddhists, who can never give up their rightful claim to their most sacred shrine. The duty of the Buddhists is clear. They will have to make many more sacrifices before they can attain their cherished goal and we hope they will carry on the struggle with renewed vigour.

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## *Maha Bodhi Vidyalaya at Sarnath.*

We are glad to announce that through the generosity of Seth Jugol Kishore Birla, the Society has been able to purchase a plot of land measuring about two acres for the use of the above School. We feel highly grateful to Sethji for his generosity in purchasing such a large plot of land at a costly price, especially after his gift of the magnificent Dharmasala at Sarnath. Arrangements are being made to commence the construction of the School building at an early date.

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## *General Secretary's visit to Jamshedpur.*

At the invitation of the Vivekananda Society of Jamshedpur, Mr. Devapriya Valisinha, General Secretary of the Maha Bodhi Society, visited the city and delivered a lecture on "Buddhism" to a large audience. The lecture was arranged in connection with the centenary celebration of the birth of Sri Ramkrishna Paramahansa.

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## *Lectures at the Maha Bodhi Hall.*

Dr. Nalinaksa Dutta, M.A., Ph.D., D.Litt., who has just returned from a trip to the Far East, delivered a course of two highly interesting lectures in the Society Hall. The first lecture was on "Buddhism in Japan" and the second on "Buddhism in China". Both the lectures were well attended. We expect to publish them in the Maha Bodhi Journal in due course.

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## *Donations for the publication of Digha Nikaya.*

In response to the appeal made by the General Secretary for funds to purchase paper for the printing of "Digha Nikaya", the following donations have been received so far. While thanking these generous donors, we earnestly hope others who have been approached in this connection will follow their example and help the Secretary to purchase the paper which is urgently required.

| | | |
|---|---|---|
| Mr. Quah Ee Sin and family, Rangoon | ... | Rs. 100 |
| U Thwin, Merchant, Rangoon ... | ... | ,, 100 |
| Dr. Paira Mall, Amritsar ... | ... | ,, 100 |

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## *Vesak Number of the Maha Bodhi.*

The usual Vesak Number of the Maha Bodhi will be published in May next. It will contain articles on various aspects of Buddhism by eminent writers and many illustrations. Articles intended for publication should reach the Editor by the end of March. As there will be a heavy demand for this special number, those who wish to obtain extra copies should book their orders from now. The Vesak Number will be a very acceptable Vesak gift to friends. Price has been fixed at Re. 1 per copy.

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# FINANCIAL

*Statement of Income and Expenditure of the Maha Bodhi Society for the month of January, 1937.*

INCOME

| | Rs. | A. | P. |
|---|---|---|---|
| *Sarnath Vihara a/c.* | | | |
| Charity Box collection | 80 | 9 | 3 |
| Miscellaneous ... | 2 | 0 | 0 |
| Donations ... ... | 1 | 0 | 0 |
| *M. B. Book Agency a/c.* | | | |
| Sale & V. P. Ps. ... | 123 | 7 | 9 |
| *M. B. S. a/c. Sarnath* | | | |
| Mr. F. I. Fernando, Ceylon ... ... | 100 | 0 | 0 |
| Mr. Singbir Lama ... | 2 | 0 | 0 |
| Mr. I. Yoshikami ... | 20 | 0 | 0 |
| Mr. Sadar Abu Tashi | 2 | 0 | 0 |
| Mr. B. M. Barua ... | 1 | 4 | 0 |
| Ram Krishna Mission for Rly. fare of priest ... ... | 10 | 0 | 0 |
| Donation from Tibetans | 8 | 8 | 0 |
| Refund of Postage ... | 2 | 6 | 3 |
| Membership fee ... | 20 | 0 | 0 |
| Shop rent ... ... | 3 | 0 | 0 |
| *Dharmaduta a/c.* | | | |
| Donation ... ... | 5 | 0 | 0 |
| Subscription ... | 3 | 8 | 0 |
| *M. B. Free School a/c.* | | | |
| Grant from Board for Oct., Nov. & Dec. | 60 | 0 | 0 |
| *Hindi Middle School a/c.* | | | |
| Fees ... ... | 8 | 0 | 0 |
| *M. B. Vidyalaya a/c.* | | | |
| Fees ... ... | 35 | 3 | 0 |
| *Publication a/c.* | | | |
| Mr. T. R. Sinha ... | 2 | 0 | 0 |
| *M. B. Free Dispensary a/c.* | | | |
| Donations ... ... | 3 | 0 | 0 |
| Carried over .. | 492 | 14 | 3 |

EXPENDITURE

| | Rs. | A. | P. |
|---|---|---|---|
| *Sarnath Vihara a/c.* | | | |
| Candles, Polish, Flowers etc. ... ... | 11 | 0 | 6 |
| *M. B. Book Agency a/c.* | | | |
| Photo cards ... | 3 | 4 | 0 |
| Freight & Postage ... | 4 | 10 | 6 |
| *M. B. S. a/c. Sarnath.* | | | |
| Salary of Clerk ... | 130 | 0 | 0 |
| Printing ... ... | 65 | 0 | 0 |
| Typewriter repaired ... | 12 | 0 | 0 |
| Rly. fare to Calcutta | 7 | 0 | 0 |
| Photos Delhi function | 4 | 10 | 0 |
| Rly. fare of priests to deliver lectures ... | 32 | 14 | 0 |
| Stationery, Carriage, Coolies, etc. ... | 7 | 5 | 9 |
| Postage ... ... | 10 | 1 | 0 |
| *M. B. Vihara Library a/c.* | | | |
| Newspapers ... | 2 | 2 | 0 |
| *Dharmaduta a/c.* | | | |
| Postage ... ... | 6 | 3 | 9 |
| *M. B. Free School a/c.* | | | |
| Stamp for receipt ... | 0 | 1 | 0 |
| *Hindi Middle School a/c.* | | | |
| Wood & Bamboos ... | 8 | 0 | 6 |
| Stationery ... ... | 1 | 1 | 0 |
| *M. B. Vidyala a/c.* | | | |
| Salaries & other School Expenses ... | 159 | 13 | 0 |
| *M. K. V. Garden a/c.* | | | |
| Malies ... ... | 23 | 0 | 0 |
| Ropes, tools, etc. ... | 7 | 10 | 3 |
| *M. B. Free Dispensary a/c.* | | | |
| Medicines ... ... | 52 | 12 | 0 |
| Doctor's allowance ... | 47 | 8 | 0 |
| Sadananda's expenses | 15 | 7 | 6 |
| Carried over ... | 611 | 8 | 9 |

## *Statement of Income and Expenditure of the Maha Bodhi Society for the month of January, 1937.*—(Contd.)

INCOME.

| | Rs. | A. | P. |
|---|---|---|---|
| Brought forward ... | 492 | 14 | 3 |
| *Sarnath Institute a/c.* | | | |
| A. D. Trust ... | 300 | 0 | 0 |
| Miscellaneous ... | 1 | 8 | 0 |
| *Sarnath Dharmasala a/c.* | | | |
| Seth J. K. Birla for Exp. ... ... | 70 | 5 | 9 |
| *M. B. Journal a/c.* | | | |
| Subscriptions ... | 69 | 5 | 0 |
| *Calcutta M. B. S.—* | | | |
| Mr. Apurba R. Barua | 5 | 0 | 0 |
| Mr. E. J. Edirisinha ... | 5 | 0 | 0 |
| Mr. T. R. Sinha ... | 2 | 0 | 0 |
| Mr. P. Chandradas ... | 2 | 0 | 0 |
| Anonymous ... | 20 | 0 | 0 |
| *Life subscription—* | | | |
| Chen Chang Lok (*in part*) ... ... | 100 | 0 | 0 |
| Dana a/c., Mrs. S. W. Laden La ... ... | 10 | 0 | 0 |
| Hall rent ... ... | 44 | 0 | 0 |
| Telephone ... ... | 1 | 4 | 2 |
| Dharmaduta a/c. ... | 14 | 8 | 0 |
| Food a/c. ... ... | 7 | 8 | 0 |
| House rent . ... | 82 | 8 | 0 |
| Books a/c. ... ... | 47 | 14 | 0 |
| M. B. J. a/c. ... ... | 86 | 15 | 0 |
| TOTAL | 1,362 | 10 | 2 |

EXPENDITURE.

| | Rs. | A. | P. |
|---|---|---|---|
| Brought forward ... | 611 | 8 | 9 |
| *Sarnath Institute a/c.* | | | |
| Rly. fare, carriage, medicine, books, oil, soap, etc. ... | 73 | 8 | 3 |
| Food a/c. ... ... | 161 | 1 | 0 |
| Anagarika B. Govinda's allowance ... | 50 | 0 | 0 |
| Travelling Exp. ... | 30 | 0 | 0 |
| Bank Commission & Postage ... ... | 2 | 6 | 0 |
| *Sarnath Dharmasala a/c.* | | | |
| Food, carriage, etc. for visitors ... | 70 | 5 | 9 |
| Siripala a/c. ... ... | 8 | 0 | 0 |
| Sarnath Bldg. a/c. ... | 20 | 15 | 0 |
| Gaya a/c. ... ... | 40 | 0 | 0 |
| Delhi Vihara land tax | 10 | 0 | 0 |
| *Calcutta M. B. S.—* | | | |
| Postage ... ... | 18 | 0 | 3 |
| Charity ... ... | 1 | 4 | 0 |
| Stationery, Soap, Tram, etc. ... ... | 12 | 9 | 0 |
| Priest a/c. ... .. | 12 | 4 | 3 |
| Library a/c. ... ... | 2 | 5 | 6 |
| Repairs ... .. | 9 | 10 | 0 |
| Subscription of A. B. Patrika ... ... | 3 | 0 | 0 |
| Electric bill ... ... | 9 | 1 | 9 |
| Telephone ... ... | 15 | 2 | 0 |
| Salary and allowance ... | 81 | 0 | 0 |
| Food a/c. ... ... | 87 | 15 | 9 |
| *M. B. J. a/c.* | | | |
| Paper and Stamps, etc. ... ... | 136 | 12 | 6 |
| TOTAL | 1,466 | 13 | 9 |



# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं । देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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## THE FIVE GROUPS OR KHANDHAS

BY NYANATILOKA MAHA THERA.

Whatever corporeal and mental phenomena there may arise in this ever changing process of existence, all these have been grouped together by the Buddha into five groups or khandhas. Thus everything relating to physical existence has been embodied in the Corporeality Group (*rūpa-kkhandha*), all the kinds of bodily or mentally agreeable, disagreeable and indifferent feelings in the Feeling Group (*vedanā-kkhandha*), all perceptions of forms, sounds etc. in the Perception Group (*saññā-kkhandha*), whilst all the many remaining mental phenomena or properties accompanying consciousness and giving it life and colour have been included in the Formation-Group (*sankhāra-kkhandha*), and all the different kinds of sense-impressions and consciousness in the Consciousness-Group (*viññāna-kkhandha*).

Let me once more lay stress upon the fact that these five groups, correctly speaking, do merely form an abstract classification by the Buddha,* but that as such, *i.e.*, as just these five complete groups, they have no real existence, as—apart from corporeality and a number of mental formations—only single representatives of these groups may arise in any given moment of consciousness. For example: with one and the same unit of consciousness only one single kind of feeling, say joy or sorrow, may be associated, never more than one. Just as little may two different Perceptions arise at just the same moment. Also of the various kinds of sense-cognition or Consciousness only a single one may be present at a time, say seeing, hearing or inner consciousness etc. Of the 50 mental Formations, however, a smaller or bigger number are always associated with each state of consciousness, as we shall see later on.

Due to a lack of understanding is also the fact that, as a rule, the 5 Khandhas are, as it were, conceived as too compact, too substantial, so-to-speak, as more or less permanent entities, whereas in reality, as already stated, they as such really never do exist, not even their representatives. These representatives of the five groups form merely the various aspects of those single units of consciousness which, like lightning, every moment flash up and immediately thereafter disappear again. They are to consciousness, what redness, softness, sweetness etc. are to the apple, and have no more reality than these characteristics of the apple.

For the above reason too, all such expressions of Western authors, as 'the agglomerating of the five khandhas at birth etc.'—as if they already had existed separately!—are utterly misleading statements to be rejected once for all.

The following tables based on my German translation of the Visuddhi-Magga may serve to give to the inquisitive reader at least a very rough idea of this so abstruse and intricate teaching of the 5 groups and of the functioning of the phenomena included therein, and thus at the same time help in fighting against that inveterate and tenacious illusory belief in the existence of a separate Ego-entity in or behind these fleeting phenomena, a belief that is at the very root of all selfishness, evil and suffering in the world.

* We may, *e.g.*, just as well divide all phenomena into 2 groups: Corporeality (*rūpa*) and Mentality (*nāma*), or into 3 groups: Consciousness (*citta*), Mental Concomitants (*cetasika*) and Corporeality (*rūpa*).

# I. CORPOREALITY GROUP (RŪPA-KHANDHA)

There are 28 corporeal phenomena, namely:

4. Primary Elements:

The Solid: tridimensional 'Extension' (*paṭhavi*)
The Liquid: cohesion (*āpo*)
The Heat (*tejo*)
The Wind: motion (*vāyo*).

24. Dependent Phenomena:

| | |
|---|---|
| eye-sensitivity | the physical basis of mind |
| ear ,, | bodily intimation |
| nose ,, | verbal intimation |
| tongue ,, | vitality |
| body ,, | space |
| visible object | bodily agility |
| sound | ,, elasticity |
| odour (fumes, evaporation) | ,, tractability |
| taste (sapid) | ,, growth |
| *femininity | ,, continuity |
| masculinity | ,, decay |
| | ,, impermanence |
| | nutrition |

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* The physical objects of body-sensitivity are the Solid, Heat and Wind-element being cognizable through the sensations of pressure, touch, cold, heat, pain, etc.

## THE 14 FUNCTIONS OF CONSCIOUSNESS

I. *Rebirth*-consciousness (*paṭisandhi*) : consisting either in one of the root-accompanied karma-resultant (*vipāka*) worldly states of consciousness (42-49, 47-65),* or—in case of impotent beings—in karma-resultant Mind-consciousness-Element (41 or 56).

II. *Sub-consciousness* (bhavanga)=I.

III. *Adverting* at the sense-door or mind-door (*āvajjana*) : performed by the functional Mind-Element (70) or Mind-consciousness-Element (71).

IV-VIII. *Seing, Hearing, Smelling, Tasting, Bodily Feeling* : performed by eye-, ear-, nose-, tongue-, or body-consciousness resulting from good (34-38) or bad Karma (50-54).

IX. *Receiving* the sense-impression (*sampaticchana*) : performed by the karma-resultant Mind-Element (39 or 55).

X. *Investigating* (*santīrana*) : performed by the karma-resultant Mind-consciousness-Element (40, 41 or 56).

XI. *Deciding* (*votthapana*) : performed by the functional Mind-consciousness Element (71).

XII. *Impulsion* (*javana*) : performed by any of the wholesome, unwholesome, functional—excepting 70 and 71—and 4 supramundane resultant classes of consciousness (1-33, 72-89, 66-69).

XIII. *Registering* (*tad-ārammaṇa*) : performed by any of the root-accompanied karma-resultant (*vipāka*) states of consciousness of the sensuous sphere (42-49), or by one of the rootless karma-resultant Mind-consciousness-Elements (40, 41, 56).

XIV. *Death*-consciousness (*cuti*) : =I.

[five-fold Sense-door] After the perturbation and breaking off of *Sub-consciousness* the sense-object enters the sense-door and passes thereafter in rapid succession through the stages of *Adverting* (III), of *seeing* or *hearing* etc. (IV-VIII), *Receiving* (IV), *Investigating* (X), *Deciding* (XI), *Impulsion* (XII) and *Registering* (XIII), whence it sinks into subconsciousness. If less intense, it reaches subconsciousness immediately after the stage of, Impulsion (XII) or even, Deciding (XI). If very weak or minute, only a perturbation of subconsciousness will take place.—[Mind-door] If the mind-object is very distinct, it will, after entering the mind-door, pass through the stages of *Adverting* (III), *Impulsion* (XII), and *Registering* (XIII) and then sink into subconsciousness. If very indistinct it will only reach Impulsion and then become submerged in subconsciousness.

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* The numbers in paranthesis refer to the classes of consciousness given in table II.

## III. FEELING-GROUP (VEDANA-KHANDHA)

All feelings may according to their nature be classified as five kinds:—

Bodily Agreeable Feeling,
Bodily Painful Feeling,
Mentally Agreeable Feeling (joy, happiness eac.),
Mentally Painful Feeling (sadness etc.),
Indifferent Feeling.

IN CONNECTION WITH CONSCIOUSNESS:

*Bodily Agreeable Feeling*: associated with Body-Consciousness due to wholesome karma (38)*

*Bodily Painful Feeling*: associated with Body-Consciousness due to unwholesome karma (54).

*Mentally Agreeable Feeling*: associated with 62 classes of consciousness, *i.e.* 30 mundane and 32 transmundane namely:

| | | | | | |
|---|---|---|---|---|---|
| [Sensuous Sphere]: | ... | (1-4) | (22-25) | (42-45) (40) | (73-76) (72) |
| [Form-Sphere]: | ... | (9-12) | — | (57-60) | (81-84) |
| [Formless-Sphere]: | ... | — | — | — | — |

[Transmundane]: each of the 4 Paths and 4 Fruitions combined with the 1st, 2nd, 3rd or 4th Trance (of the fivefold division).

*Mentally Painful Feeling*: associated with 2 kinds of hateful consciousness (30, 31).

*Indifferent Feeling*: associated with the remaining 55 classes of consciousness.

## IV. PERCEPTION-GROUP (SANNA-KHANDHA)

With the same 89 fold classification as the Consciousness-group.

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* The numbers in paranthesis refer to the classes of consciousness as given in table II.

# V. FORMATION-GROUP (SANKHARA-KHANDHA)

To this group belong 50 mental formations of which 11 are general psychological elements, 25 lofty qualities, and 14 karmically unwholesome qualities.

11 GENERAL formations*

(*a*) 5 PRIMARY ones (in all consciousness):

Mental Impression (*phassa*)
Volition (*cetanā*)
Vitality (*jīvita*)
Concentration (*samādhi*)
Advertence (*manasikāra*)

(*b*) 6 SECONDARY *ones* (not in all consciousness):

Thought Conception (*vitakka*)
Discursive Thinking (*vicāra*)
Determination (*adhimokkha*)
Energy (*viriya*).
Interest (*pīti*)
Intention (*chanda*)

25 LOFTY formations

(*a*) PRIMARY ones (in all wholesome consciousness and its resultant consciousness)

Faith (*saddhā*)
Attentiveness (*sati*)
Moral Shame (*hiri*)
Moral Dread (*ottappa*)
Greedlessness (*a-lobha*)
Hatelessness (*a-dosa*)
Equanimity (*tatramajjhattatā*)
Uprightness of Sp. Gr. (*k.-ujukatā*)
,, of C. (*c.-ujukatā*)

(*b*) SECONDARY ones (not in all lofty consciousness)

*Karmically wholesome*:

3 Abstinences: †

Abstinence from wrong bodily action
Abstinence from wrong words
Abstinence from wrong livelihood

2 Boundless states: †

Compassion (*karunā*)
Sympathetic Joy (*muditā*)

*Karmically wholesome or neutral:*

UNWHOLESOME (*a-moha-paññā*, wisdom)

14 UNWHOLESOME formations

(*a*) 4 PRIMARY ones (in all unwholesome consciousness):

Delusion (*moha*)
Lack of Moral Shame (*ahirika*)
Lack of Moral Dread (*anottappa*)

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* The moral quality of these 11 formations depends upon whether they are associated with a karmically wholesome, unwholesome or neutral state of consciousness.

† The 3 Abstinences and 2 Boundless states, as well as Envy, Stinginess, Worry, Conceit, Torpor and Languor, are called 'inconstant' (*aniyata*), as they are only occasionally associated with the state of consciousness in question, and also then only one at a time.

Tranquillity of the Spiritual Group (*kāya-passaddhi*)
Tranquillity of Consciousness (*citta-passaddhi*)
Agility of Sp. Gr. (*k.-lahutā*)
,, ,, C. (*c.-* ,, )
Elasticity of Sp. Gr. (*k.-mudutā*)
,, of C. (*c.-Mudutā*)
Adaptability of Sp. Gr. (*k.-kammaññatā*)
,, of C. (*c.-kammaññatā*)
Proficiency of Sp. Gr. (*k.-pāguññatā*)
,, of C. (*c.-pāguññatā*)

Unrest (*uddhacca*)
(*b*) 10 Secondary ones (not in all unwholesome consciousness)
4 Hateful ones·
Hate (*dosa*)
Envy (*issā*) †
Stinginess (*macchariya*) †
Worry (*kukkucca*) †
further :
Greed (*lobha*)
Evil View (*diṭṭhi*)
Conceit (*māna*) †
Torpor (*thīna*) †
Languor (*middha*) †
Scepsis (*vicikicchā*).

In connection with Consciousness:

KARMICALLY—WHOLESOME

[sensuous sphere]
(1)[1] & (2) 11 General + 25 Lofty ones = 36
(3) & (4) above 36 − [2]Undeludedness = 35
(5) & (6) ,, ,, − Interest = 35
(7) & (8) ,, ,, − Interest—Undeludedness = 34
(9) above 36 − 3 Abstinences = 33
(10) the latter 33 − Thought Conception = 32
(11) the latter 33 − Discurs. Thinking = 31

[form-sphere]
(12) the latter 31 − Interest = 30
(13) the latter 30 − 2 Boundless states = 28

[formless sphere]
(14) to (17) the latter 28 Formations

[transmundane]
(18) to (21) = (9) to (13) but − 2 Boundless states + 3 Abstinences.

KARMICALLY UNWHOLESOME

[rooted in Creed]
(22) 11 General + 4 primary Unwholesome F. + greed + Evil View = 17
(23) above 17 + Torpor & Langour = 19
(24) above 17 − Evil View + Conceit[3] = 17
(25) = (23) but − Evil View + Conceit[3] = 19
(26) above 17 (No. 22) − Interest = 16
(27) above 17 − Interest − Evil View + Conceit[3] = 16
(28) above 17 − Interest − Evil View + Conceit[3] = 16
(29) above 17 − Interest + Torpor[3] & Languor[3] = 18

[rooted in Hate]

(30) above 17 – Interest – Greed – Evil View + 4 Hateful F = 18
(31) = preceding + Torpor[3] & Languor[3] = 20

[rooted in Delusion]

(32) 8 General (missing: Interest, Determination, Intention) + 4 Primary Unwholesome F. + Scepsis = 13
(33) = preceding, but Determination instead of Scepsis = 13

KARMICALLY NEUTRAL

(*a*) *karma-resultant*

(34) to (38) } 5 Primary General F. (con-
(50) to (54) } centration weak)
(39) & (5) } = preceding5 + Thought Con-
(41 & (56) } ception + Discurs. Thinking + Determination = 8
(40) 9 General F. (missing: Interest & Intention) = 9
(42) to (49) = (1) to (8), but – 2 Boundless St. – 3 Abstinences
(57) to (69) = (9) to (21)

(*b*) *functional*

(70) = (39)
(71) & (72) = 9 General F. (missing: Interest & Intention) = 9
(73) to (80) = (1) to (8) – 3 Abstinences
(81) to (89) = (9) to (17)

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(1) The numbers in paranthesis refer to the classes of consciousness as given in table II.
(2) '—' is on this page everywhere used only as a minus sign.
(3) Inconstant, *i.e.*, only occasionally present.

## II. CONSCIOUSNESS

| | Karmically Wholesome (*Kusala*) | Karmically Unwholesome (*Akusala*) |
|---|---|---|
| Sensuous Sphere | (1) joyful, with knowledge, unprepared<br>(2) joyful, with knowledge, prepared<br>(3) joyful, without knowledge, unprepared<br>(4) joyful, without knowledge, prepared<br>(5) indifferent with knowledge, unprepared<br>(6) indifferent with knowledge, prepared<br>(7) indifferent without knowledge, unprepared<br>(8) indifferent without knowledge, prepared<br>[Imp] | *Rooted in Greed (lobha)*:<br>(22) joyful, with evil view, unprepared<br>(23) joyful, with evil view, prepared<br>(24) joyful, without evil view, unprepared<br>(25) joyful, without evil view, prepared<br>(26) indifferent with evil view, unprepared<br>(27) indifferent with evil view, prepared<br>(28) indifferent without evil view unprepared<br>(29) indifferent without evil view prepared<br>*Rooted in Hate (dosa)*:<br>2(30) sad, angry, unprepared<br>(31) ,, ,, prepared<br>*Rooted in Delusion (moha)*:<br>(32) indifferent and sceptical<br>(33) ,, ,, restless<br>[Imp.] |
| Form Sphere (Trances) | (9) thought conception, discursive thinking, interest, joy, concentration.<br>(10) interest, joy, concentration.<br>(11) interest, joy, concentration.<br>(12) interest, joy, concentration.<br>(13) equanimity, concentration. [Imp.] | ......... |

**GROUP (VINNANA-KHANDHA)**

KARMICALLY NEUTRAL (*Avyakata*)

| | (a) karma-resultant (*vipaka*) | | (b) functional (*kiriya*) | |
|---|---|---|---|---|
| Through wholesome Karma. | (34-38) eye, ear, nose, tongue, (agreeable body-consciousness<br>(39) Mind-Element: *mano-dhātu* [Rec]<br>(40) joyful Mind-consciousness-Element: (*mano-viññāṇa-dhātu*) [Inv. Reg.]<br>(41) indifferent Mind-consciousness-Element (*mano-viññāṇa-dhātu*) [Inv. Reg. S. R. D.]<br>42)—(49) = (1) to (8) [R. S. D.] | With desirable objects. | (70) Mind-Element [Adv.]<br>(71) indifferent Mind-consciousness-Element [Det. Adv. 5d. Md.]<br>(72) joyful mind-consciousness-Element [Imp.]<br>(73)—(80) = (1) to (8) [Imp.] | Only in the Arahat. |
| Through unwholesome karma. | (50-54) eye, ear, nose, tongue, (painful) body-consciousness<br>(55) Mind-Element: *mano-dhātu* [Rec]<br>(56) Mind-consciousness-Element: *mano-viññāṇa-dhātu* [Inv. Reg. R. S. D.] | With undesirable objects. | | |
| | (57)<br>(58)<br>(59) = (9) to (13)<br>(60) [R. S. D.]<br>(61) | | (81)<br>(82)<br>(83) = (9) to (13)<br>(84) [Imp.]<br>(85) | |

*Abbreviations* :—**R:** at the rebirth-moment, **S:** in sub-consciousness, **Adv:** adverting, **Rec:** recipient, **Inv:** investigating, **Dec:** deciding, **Imp:** impulsion, **Reg:** registering, **5d:** at the 5 sense-doors, **Md:** at the mind-door, **D:** at the death-moment. These functions of consciousness are explained in the next Table.

**II. CONSCIOUSNESS**

| | Karmically Wholesome (*Kusala*) | Karmically Unwholesome (*Akusala*) |
|---|---|---|
| Formless Sphere | (14) sphere of Boundless Space<br>(15) sphere of Boundless Conciousness<br>(16) sphere of Nothingness<br>(17) sphere of Neither-Perception-nor-Non-Perception [Imp] | ......... |
| Transmundane | (18) Path (-moment) of Stream-Entrance<br>(19) Path of Once-Returning<br>(20) Path of Never-Returning<br>(21) Path of Arahatship [Imp] | ......... |

**GROUP (VINNANA-KHANDHA)** —*Contd.*

KARMICALLY NEUTRAL (*Avyakata*)

| (a) karma-resultant (*vipaka*) | | (b) functional (*kiriya*) | | |
|---|---|---|---|---|
| (62) | | (86) | | Only in the Arahat |
| (63) | =(14) to (17) | (87) | =(14) to (17) | |
| (64) | [R. S. D.] | (88) | [Imp.] | |
| (65) | | (89) | | |
| (66) Fruit (-moment) of Stream-Entrance<br>(67) Fruit of Once-Returning<br>(68) Fruit of Never-Returning [Imp]<br>(69) Fruit of Arahatship | | ......... | | |

*Some recluses and Brahmins—wrongly, erroneously and falsely—charge me, in defiance of facts, with being an annihilationist and with preaching disintegration, destruction and extirpation of existing creatures. It is just what I am not, and what I do not affirm, is wrongly, erroneously, and falsely charged against me by these good people who would make me out to be an annihilationist.*

*Alagaddupama Sutta.*

# ON THE WAY TO TIBET

By Mahapandita Rahula Sankrtyayana

(*Continued from page 12, January issue*)

After receiving the photographic materials, we left Gyantse on the 8th September. When we came to Gyantse, the fields were still green, but now they were ripe. After going down a little we found people harvesting their fields. It seemed that the rainy season had gone. We stayed at Dong-che for the night in the house of the local official called Chanje-la. It is a very big building of more than 4 storeys. The official has many servants and my companion told me that the officer's family was quite distinct in their colour and in the cut of their faces from the other people of the village. The children were handsome and fair. We were given one of the best rooms to stay. As usual many people came and asked me to read their hands or make some prediction of their future. It was beyond their power to conceive that there could be a lama without a knowledge of the sciences of astrology and palmistry. On the 10th, we were to reach Shi-gartse ; but as we had copied three of the works we wanted to return them, so we went to the monastery of Shalu, a mile away from the road, and with many thanks we returned the MSS and informed them that as we were not yet able to copy one of them, we would need it for two weeks more. We also heard from the steward that the Officer-in-charge of Ngor monastery had come to the monastery and we should go there as soon as possible.

On the 12th we started for Ngor with 4 mules, two servants, and the photographer. After reaching Ngor which is only half-a-day's journey from Shi-gartse, we heard with disappointment that the Officer-in-charge after waiting for us there had left only 4 or 5 days ago. We had brought 100 plates and other photo materials and there was not much time to wait ;

so we were very sorry. We requested the other Lama-Officers and especially my friend of Khangsar, Lama Gean-dun, the brother of the Officer-in-charge to open the room in which the MSS. were kept. They were close relations of one another so there would have been no difficulty if the room was opened, since the other 4 officers were present. Though he is considered a great tantric and a learned man, I could not understand his object in hesitating. He knew that I had come from a far distance taking much trouble. All other people agreed to help me, but he alone said "Oh! I cannot open the room, without the Officer-in-charge, it is impossible." I inquired when his brother would come. He replied that it was not certain when he would come. The two incarnated Lamas of Khangsar also sent their special messengers to request him, but he made the same reply. Afterwards a lama told me that he would send a special messenger to the Officer-in-charge and when he returned to the monastery, he would inform me. We decided to return to Shigartse. Next day i.e., on the 13th. we left Ngor and the same day towards the evening, we reached Narthang which is not more than 7 miles from there. Narthang was built in 1153 A.C. and is one of the oldest monasteries of Central Tibet. It possesses wooden blocks of the complete Kanjur and Tanjur. It has also some rare old Indian paintings which in technique resemble the art of Ajanta. We photographed some of these but since we could not use process plates, it was not possible to get all the grades of colour in them. There were also two models of Buddhagaya temple, one in stone and the other in wood. The former was taken from Buddhagaya, probably by Narthang Lotsava who was an eye witness when the temple and images of Buddhagaya were destroyed by the Turks at the end of the 12th century. The wooden model seems to be a copy of the stone one. In Sa-Skya too there are two stone models of the main temple of Buddhagaya.

Next day we returned to Shigartse and tried to visit Pos-khang monastery, where they have got 3 bundles of Sanskrit MSS. and many old Tibetan paintings; but we could

not get any conveyance. My companion Mr. Abhayasinghe had returned from Tānak and I discovered that the 3 volumes of palm leaf MSS. which were found there are not very important works. They are some incomplete works on Tantra and Prajnā-pāramitā. On the 17th a messenger came from Ngor inviting us to come there at once. The Officer-in-charge who had just come would go away. With great difficulty we got two ridings mules and one donkey for our boxes and we reached Ngor on the 18th. This time after a careful search I found 3 more Sanskrit MSS. in the collection. One of them was the complete commentary on Abhidharmakośa by Vasubandhu. It is the author's own Bhāṣya on his important work, which is a compendium of Buddhist philosophy. Another was a Dohākosha by Sdrahapā, the first Hindi poet who flourished in the 8th and 9th centuries. For three days we were busy taking photographs of some of the important works. The MS. of Vādarahasya which I thought, during the last visit, to be a commentary on Vādanyāya is quite a different work of some unknown author. In it we find a criticism of Udayanāchārya's famous work Atma-tatvaviveka. On the 22nd we again returned to Shigartse and stayed there up to 1st October. We were still trying to go to Pos-khang, but the photographer refused to accompany us. So we had to abandon the idea. I was very sorry about this as the Pos-khang monastery has a commentary on some Sarvāstivada Sutras by Aśvaghosha.

It was the harvest season, and all the hands and animals were busy in harvesting and so it was very difficult to find riding animals though we offered to pay higher charges. With great difficulty we secured two animals to go to Shab, which is only one and half a day's journey from Shigartse. Our host at Sa-Skya, Kusho-Doni-Chenpo, has his family house in Shab. We reached there on the 3rd. The Chola, the steward of the Estate, was there. Though he did not know me before, it was a very easy matter to acquaint myself with the help of several photographs of the Kusho family which I had taken. He also

told me that in those days it was very difficult to find ponies as the people were busy with their harvest work and about 1000 ponies of the locality had been taken by the Tashi Lhunpo officers who were on their way to Amdo (Border District of the northern portion of Tibet) in order to receive Tashi Lama who was said to be returning to Tibet. With some difficulty he managed to find a horse and two donkeys to convey my loads. Between Shab and Sa-Skya there are three passes, two of them very high, so instead of taking one donkey we took two. Shab is a very big village. It belongs to Sa-Skya State. There is a bridge over the river which we had to cross before reaching Shab.

One the 20th I started for Sa-Ṡkya with Acho Lhag-pa, a brother-in-law of the steward. The steward took special care in selecting his own man. Lhag-pa was a very strong and heavily built person. Tibetan passes are most dangerous places for travellers. I was astonished, when I saw Acho Lhg-pa carrying only a small hunter and a short knife, but he knew the road and he had acquaintances everywhere. After going for some distance we had to turn to the left along a stream. For 2 miles in many places the hill was full of fountains. Even the field looked well watered with these terrene fountains. We had to take great care of our ponies since in many places the land was swampy. We reached Zi-lung after 4 hours' ride. It is a big village. It has a Chinese rest house which was now in a dilapidated condition. It seems that in former days the road from Jhasa to Nepal was through this village. Now it is seldom that people from Shigartse to Sa-Skya use this road. After taking tea we again started. Though we were going higher and higher the ascent was not perceivable and I did not know where the shade of the water changed. We had a slight descent and reached another valley called Nga-mo-Zong. The hills were not so green as they were in July. The wide valley of this river was covered with green grass. In one place we saw ribs of a sheep and my friend informed me that there were wolves. On our way we found many herds of sheep grazing on the

meadow. We passed a small nunnery and travelled for a long distance. Towards sun set, we reached the nunnery of Lh-u. This is the last human settlement on this side of the pass. We rested in a small room which was especially built by the good nuns of the monastery for visitors. The night was very cold, but we had sufficient clothes. Next day we started at 2-30 A.M., three hours before sun-rise. After crossing the little stream, the climb began. It was a difficult ascent. Travelling at such time was dangerous, but I had confidence in Acho Lhag-pa. After reaching the summit, again we had to go up and down and at 4 A.M., we reached the highest point of the Thi-mo-la Pass. The descent from there was not so difficult. We were shivering, when we reached the first Do-gpa village at sun-rise. Everywhere yaks were grazing. The valleys were very wide and hills looked very small in that altitude. Dogpa means dwellers of the desert and a true do-gpa has nothing to do with agriculture, but these dogpas from many generations were semi-agriculturists ; and they grew barley even at the height of sixteen thousand feet.

We halted in a do-gpa's house to take our breakfast and after two and half hours we again started. The second pass Pho-chen-la was very long. It took three hours to reach it, but the ascent was easy, the vallies were wide. We passed another do-gpa settlement towards Pho-chen-la pass. The summits of the hills and the meadows look like a thick carpet of yellow grass. We could see several herds of sheep grazing. Since I first visited Western Tibet in 1926, I could not get rid of a strong desire in me to live the life of these nomads. Though I have no hope to have this desire fulfilled in this birth, still whenever I see them, my sub-conscious mind again awakens in me the dormant thoughts. At first the descent was not steep, but after walking 3 miles, it became difficult. We reached another valley, and at a distance we saw a do-gpa village where we soon reached and took our tea. Crossing the small river we came to the old road which I used twice before, in my visit to and return from Sa-Skya. At 2-30 P.M. we crossed the small

pass A-to-la and at 3-30 P.M., we reached the house of my host Kusho Do-ni Chen-Po in Sa-Skya. The upper storey where the head of the family used to stay was now occupied by 2 Lhassa officials who had come to make the periodical survey of the holdings of the agriculturists. So I was obliged to stay with the kind host in one of the two rooms of the 3rd storey.

My purpose in coming again to Sa-Skya was to copy Yogāchāra Bhūmi (Asanga) and take photographs of some of the Indian bronzes kept in the Gya-lha-khang Chapel of the Shi-to Palace. On the 7th we received the MSS. of the Yogāchāra Būumi and it took two weeks to copy it. Afterwards I was busy in taking photographs of some of the Indian MSS. and the Bronzes. From 18th to 21st October, when the copying work was yet unfinished, it was so cold inside the room that I could not write smoothly and I was forced to keep a fire. I was trying to finish all my works as soon as possible since I knew that I had again to cross several passes where the cold would be intense. The Rim-po-ches of the two palaces, Phun-Chog and Dolma, were very kind to me. They were always eager to help me. The succession to Sa-Skya State is to be held by the eldest member of the above two palaces alternately. Two years before when I visited Sa-Skya, the late Dolma was the head of the Sa-Skya and now it is the turn of Phun-Chhog. On the 23rd there was an interesting ceremony performed when the flag of Phun-chhog palace was hoisted on the Lha-khang chenpo, the chief shrine of Sa-Skya. It was built by Phags-Pa (1234-1280 A.C.), the preceptor of the Chinese emperor Kublai Khan. All the headmen of the villages, the chief minister and officers—both lay and monks—were assembled. The eldest son of the deceased Sa-Skya head was present to welcome the flag. Food and tea were served to the officers. The chief minister proclaimed the ascension to the throne of the new ruler and asked people to prepare for great rejoicing and organize music and dancing parties. The enthronement ceremony would be performed in January next. For the next 6 days I was busy in taking photographs. Most

of the Indian bronzes are of the Buddha, and Bodhisatvas ; but there was also one of Jain Tirthankar Mahāvīra which had an inscription :—

सं ११११२ आव्हयापत्री जीजलपुत्री देघड्पुत्र छढल द्वितीया छता तालूही"

The oldest inscription which was found in a Buddha image read :—

देवधर्मोयं उपासिकाय सियाय सर्वसत्वानां अनुत्तरफलावाप्तये"

The script is similar to that of Horyoji MS. of the 7th century. Some of the images look quite like those of the Gupta period. In one room there were about 500 bronzes out of which more than 100 appear to be Indian in their style and two dozen of them are the most beautiful bronzes in the room.

The Dol-ma palace offered me three of their horses with a trusted attendant to accompany me up to La-Chen in Sikkim State. On the 29th, when I went to bid adieu to the two palaces, the younger brother of he Dol-ma inquired from me if I had trousers made of skin and I had to reply in the negative. He then said, "In this cold winter without lamb skin trousers you can not cross the Himalayan passes. There will be intence cold and you will be frozen to death". First he tried to persuade me to stay a few days more, but I said I was already late and I must start the next day. He generously offered his own trousers to me. Later on I realised the value of his warning. I could not imagine what would have happened to me if I had not with me the lamb-skin trousers which he gave.

I left Sa-Skya on the 30th October. When I first reached Sa-Skya more than 6 months ago, the trees had leaves, but now when I was leaving Sa-Skya there were very few trees having even yellow leaves. The whole hill side was barren and the green velvety landscape of the rainy season was not to be seen. Our host sent his brother-in-law to accompany me up to Mab-ja. We started at 10 A.M. and reached Mab-ja by sun-set after crossing the Dang-la Pass. The cold was considerable on the pass and the day was also cloudy, but there was no snow. In the winter if there was any rain in Sa-Skya there was sure to be snow on the passes. I had to take another com-

panion from Mab-ja as both of us did not know the route. Kusho-doni-la, the brother-in-law of our host, asked me to stay at Mab-ja for one day more.

We started on the 1st November at 6-30 A.M. All the streams were frozen on our way. After travelling an hour, we turned to a valley on the left which is opposite to the valley leading to Tingri. After leaving Pacha village we passed another village and came to an old stone stupa at the foot of the hill where we halted for a little while. The ascent to the Pass Shong-pa-la was not so difficult. After proceeding 2 miles we reached the summit. The descent was longer but was quite easy. The valley on this side is called Chim-lung. Everywhere the effect of winter was apparent. The snowy walls of the Himalayas looked quite close though they were far away. We did not stop for our tea. At 3-30 P.M. we reached the last hamlet of Sha-dong. It belongs to Tashi Lunpho monastery. We were offered shelter in the granary.

Tob-da-la was not very far from the village. It took about 50 minutes to reach it. The descent on this side of the pass was so easy that it was difficult even to perceive it was a descent. It looked like an uneven plain. After going round a small hill, we reached the broad plain of Tsho-mo-de-Dun lake, to the south of which all the hills were covered with snow. We left Tob-da village which belongs to the Sikkim Maharaja. We took our tea in a half dogpa village where we inquired about the La-chen pass. For the last three days we had conflicting reports. Some people were telling us that the pass was closed, owing to a heavy snow fall a few days ago, but here we got the information that travellers were going towards the pass. Tsho-mo-de-dun is a big lake which we left on our right side. Towards the left there is a big plain in which, there were patches of yellow grass and some sandy hillocks. We crossed two streams flowing towards the lake and after riding more than 5 hours we crossed the plain. It was at sun set that we reached the U-Tse-Sha-Va village. The altitude of this place is very high so there were no willows

or any other trees. Our host informed us that the pass was open. There we had news of some 300 beautiful horses called Dol-ma-Ta having reached Tashilunpo. They were sent by Tashi Lama and now the arrival of His Holiness was therefore sure. The people greatly rejoiced at the happy news of the possible arrival of their beloved teacher, after a decade's exile from Tibet.

Next day after riding about 2 miles we reached Kham-ba-Zong. This was the place where the British mission waited for months in the hope of making a settlement with the Tibetan Government before the Tibetan expedition of 1904 was undertaken during the viceroyalty of Lord Curzon. There are a few houses in the village. The magistracy or Zong is on the top of a small hill. Here again we heard that the passes were open. Khum-ba-Zong is the junction of 5 routes, coming from Sa-Skya, Sikkim, Pharizong, Gyantse and Shigartse.

After taking our breakfast we again started. After riding a narrow valley we turned towards our left and after a slow ascent reached the Ki-ru-la pass. There was another descent and after a turn to the corner, we reached the last Tibetan dogpa village Ki-ru. There are about a dozen houses, which look better than those of other places. The timber utilised for the construction of these houses are all brought from Sikkim side. The village is on the route to Mt. Everest. People were telling us about the foreigners who came to climb the mountain peak of Cho-mo-lung-ma. This Tibetan name for the peak is still current. Though in the village itself there was no snow, a little higher up the whole hill-side was covered with it. Towards the evening some travellers came from the other side of the pass. They informed us that there was still some snow, but the road was clear.

On the 4th November, we started at 5 A.M. Even at that early hour some of the big peaks were lighted with sun shine. The cold was intense, and we had to cover our bodies with lamb-skin garments. After going about 2 furlongs our road

entered the snow area. The ascent was easy. We put coloured spectacles in order to protect our eyes from the shining white snow field. It took half an hour to reach the summit. The summit was not the boundary of India and Tibet. It was a little further down. The descent was a little more rough. After one and half hours we reached a small lake surrounded on all sides by snow. We had to cross two more small ranges before reaching the Tista river.

At about 10 A.M. we halted in a shepherd's camp for our breakfast. Around the tent, the whole land was covered with snow. The fire was burning. Five big dogs were barking vehemently when we were going towards the camp. The sheep and yaks were out to graze on the plains. The mistress of the camp and her children were there. Our request to boil our tea was acceded with a smile. I felt that I was in a different country. Though Tibetans and Sikkimese belong to the same Tibetans race and speak the same language, in their nature and habits they are quite different. The good lady offered us curd and dried cheese. We had a hearty breakfast and after offering many thanks we departed at noon. It took more than an hour to reach the first P. W. D. shelter-hut built by the Sikkim Government, from where begins the well repaired road. Our companion Ja-yang was astonished to see roads made by human hands. In Tibet people seldom try to repair their roads, nor has the Government any arrangement to do this. After leaving the hut we did not encounter snow, but the cloud galleons were floating towards the pass. It was 12 miles from the pass to reach the vegetation zone and it took a little more time to reach the Pine zone. We reached the first Dak Bungalow of Thang-yu which was situated in a beautiful plain surrounded by tall pines. Gantok, the capital of H. H. the Maharaja of Sikkim, is 67 miles from this place. The old chowkidar was very kind to us. He gave shelter and also provided us with fuel. We wanted to bring our boxes inside our room, but he told us, "Oh! it is not Tibet. Leave your boxes outside. There is no one to steal them". Really in

Tibet it would have been very difficult to find them next morning if they were left outside the house.

On the 5th at 6 A.M. we started again. We found snow in some places up to the 60th mile. Now we were feeling worn-out. I had to remove the lamb-skin trousers and jacket. After riding 4 miles, we passed Yatung village. It was deserted. Only in summer people of La-chen come to this place. After going a few steps, I saw some smoke coming from a house close to us. I made inquiries and found that the owner of the house had just come and was awaiting his caravan of yaks from Tibet. He offered us sweet tea which was a novelty for me as for many months I was used to Tibetan tea mixed with butter and salt. He prepared rice and curry for us. We stayed for 2 hours and started again. After going a mile I wanted to take a photograph, but found that I had left my camera behind. We returned there but the men had left the place. I sent my companion to search for them and he met them a little higher up. They informed me that they would be coming down the next day and would bring the camera.

After going about 3 miles we came among the tall pines. We reached La-Chhen towards the evening. It is a pretty large village. Before reaching the village I met an elderly man. He asked me who I was. I told him that I was an Indian coming from Tibet and I made enquiries if Chi-pon Vang-gyal was at home. He told me that he was ; and after reaching the Dak Bungalow, he showed me a small but clean house suggesting me to stay there. When I insisted that I must see Chi-pon Ving-gyal, he told me that he himself was Chi-pon Van gyal. The room was quite comfortable. Many varieties of apples are grown here and they are exported to Darjeeling. He told me that all the horses had gone towards the plain. Now this was the season when the La-chen people take their products to markets and bring rice instead. For the past 3 months I had no opportunity to bathe. After a hearty hot bath I felt very happy. I waited here up to the 7th but no pony was available. I could not stay longer, so I decided to

hire two donkeys for the luggage and walk. I, with Metok (girl) meaning flower, Norbu and Chhering (the two donkeys) started on the 8th.

The whole hill-side was covered with stately pine trees. After three miles, the pine zone ended. Now the whole path and landscape was adorned with different varieties of trees and creepers. In several places we had to re-load the donkeys, since I was quite ignorant of the art of driving donkeys and it seemed neither Metok was an expert in it. After travelling 13 miles, towards the evening we reached Chung-thang, where I saw the first post office since my departure for Tibet. I had to post some letters. The Postmaster informed me that the mail had left the same morning and my letters would have to wait for another 4 days. Next day we started early in the morning. A few steps down after crossing a bridge, we passed the police post. Chung-thang is the meeting place of two routes going towards Tibet. One is the La-Chen route by which I came and another is La-Chuing route. The arrangement of flower pots and garden in the police post showed the good taste of its members.

At first our road was not difficult. We stayed in a Sikkimese hut. We wanted to purchase some eggs but the owner would not accept their value. Towards the noon we crossed a suspension bridge and then there was a steep ascent of many miles. It was not an easy job for our small donkeys. The hill side of this locality was covered with cardamom, which was one of the chief products of Sikkim state. We travelled the whole day ; but the progress was so slow that we could not proceed more than 9 miles. Seeing the fatigue of our tired animals, we had to stay at a lonely place where there was no village near by. Happily we had made acquaintance of another traveller, an old Tibetan man that day. So now we were five. Water and fuel were plenty and we had all the provisions required with us. We stayed there for the night. In the night Metok suffered from severe headache and I was in great suspense whether we could leave the next day. Mangan was a market

place and was not very far from the place of our night's halt. We reached Mangan at 9 A.M. after walking three and half miles. Here for the first time I saw Bihari and Marwari shop-keepers. I met Babu Jhaburam, and after enquiry found that his birth place was quite near to my place of residence in Bihar. He invited me to take breakfast with him. So after so many months, for the first time I tasted Bihari food.

We started again after breakfast. That day our progress was very slow. The donkeys were quite tired. We passed a big suspension bridge which was built a few years ago. Going a little more we were forced to stay in a thick jungle. A traveller warned us to be careful of leopards which were many in that jungle. Lest our donkeys may not be killed, I took precautions by lighting up a fire with big logs of timber. We prepared our meal. Metok again complained of headache, but till 9 P.M., I did not know that she had high fever. I found her crying with pain. At 9 P.M. I heard the first noise of a leopard. The old man was very much afraid. I took precaution by keeping the donkeys close to the fire and for the whole night I had no sleep, since it was necessary to keep the fire always burning. Towards midnight, there was a slight shower, but luckily it did not rain long or heavily.

Dik-chhu, which is also a market place, was only a few miles from the place where we camped for the night. We started at 7 A.M. after taking tea. The day was cloudy. Owing to rows of trees and creepers the scenery was superb. There were wild plantain and other fruits. The road was well preserved. We reached Dik-chhu at 10. There were nine or ten shops in Dik-chhu. Four of them belong to Marwaris and some to Biharis. To-day again Metok was suffering from fever and I thought it would be cruel to take her further down. Here I met Babu Tobden Cyancho, a Sikkimese official. He arranged for a riding pony and coolies to take us to Gangtok which was only 13 miles from that place. We stayed there for the night and the next day after giving a handsome tip to the donkey girl, I requested the old man to look after her till the arrival of her

friend, who was expected at Dikshu on that very day . The road from Dik-chu to Gangtok is so good that with a little alteration it could be made motorable. The coolies left in the morning, but I started after 10. Pelun-la pass is 8¾ miles from Dik-chhu. The country which I had just traversed was sparsely inhabited, but from here there were villages inhabited by Gurkhas. Here and there, there were some Sikkimese villagers. The road from Pe-lu-ng-la is motorable for small cars.

I reached Gangtok at 5 P.M. Babu Tob-dani's house is near to the palace. Here I felt quite at home. I stayed at Gangtok up to the 13th and made some acquaintances. I was glad to meet two young Biharis, Mr. B. N. Sinha M.A., and his fellow Sanskrit teacher. I was greatly impressed by Barmak Kazi, the young private secretary to the Maharaja. He has a good knowledge of Tibetan culture and literature. I was sorry for not having had more time to see Sikkim.

By the evening of the 14th I reached Siliguri and took the Calcutta mail.



*Take the case of some foolish persons who have learnt by heart the Doctrine,—the Suttas in prose or in prose or verse, with the poems and the triumphant utterances and the quotations and the Jatakas and the miracles and the Miscellanies,—yet, though they have learnt it all by heart, fail to study its import for the comprehension of all it embodies, and consequently find no joy in it, profitting by their learning by rote soley for strictures on others or for bandying verbal quotations, and quite missing the real object of their memorising; so that these diverse aspects of the Doctrine which they have failed to grasp conduce to their lasting hurt and ill....And why?—Because they have grasped it all wrong.*

*Alagaddupama Sutta,*

# NATURE : THE NURSE IN HOLINESS

BY BHIKKHU METTEYYA.

Nature is nurse in holiness, for brother Usabha that day, coming out of his cave when the rain had fallen, beheld the forest in full bloom and thinking to himself "Even these trees and creepers, though unconscious, grow with the seasons' blessing: Why then should I also, when season felicitates, not grow in goodness?" worked the Holy Way and blossomed forth into full sainthood. Brother Vimala also utterly cooled his heart while rain allayed Mother Earth's fever and lightning lit up the sky. And it was on the yellow sands of Uruvela, by the banks of Neranjarā that Our Lord made the super-human struggle. Seated in sylyan solitude, under the Asvattha tree, the Saint attained Supreme Wisdom.

There was no one who loved nature more than Our Master. Than He and His disciples, no one revered it more and understood it more. When the Lord of Love walked the land, nature seems to have embellished a grove here and a grove there for Him. The number of their names still sings music in the ear. They were all glorious groves: Bamboo Grove, Banyan Grove, Jeta Grove and Cool Grove,— and they all became gardens of purity.

It is said that flowers bloom most beautiful and most fragrant in the garden of one that loves them. Verily, no one loved this Land of the Rose Apple as He did and gardens bloomed bright in His days, further, wherever the Lord set His feet, that ground became a sanctuary where all life breathed free, and where the sanctity of life was accepted and established. Where the Lord first gave to the world the Ambrosial Dhamma and where the Lord spent His first *Vassa* is Migadāya, sanctuary of the deer. And after the centuries, Migadaya is even to-day a place of peace for man, bird and beast. Its modern name Sarnath also means Refuge of the

Deer. And Kalandaka Nivapa is feeding ground for squirrels. In many lands, pond, peak and forest associated with Him are still held sacred, and animal life in them is protected by a law of love that is inviolable. In Lanka, the very first sight that catches the eye of the visitor as he enters the harbour is a distant glimpse of Sri Pada, the sacred peak dedicated to the Lord. In that land, in many a lotus pond and palm-fringed river, fish halcyon unharmed all day,—and the faithful feed them full. Thus hath the Lord established the brotherhood of beings.

Over Mulagandhakuti Vihara, the Fragrant Fane, there appeared a rainbow last rainy season. A rainbow over the temple of the Lord. What a rare thing! But it was the very thing that should appear.

To the child the rainbow is a wonder, but to the scientist it is *a simple thing of beauty.* The child thinks it the work of God, but the scientist knows that it is nothing but millions of raindrops shining in the sun-shine. As the rainbow holds no mystery to the scientist, life also holds no mystery to the Buddhist. It is the Buddhist who truly understands the world, the outer as well as the inner. He understands the phenomenon of the rainbow and learning a beautiful lesson, applies it to his own life.

He is the rainbow. Lord Buddha is the sun that gives all colours to his rainbow. As the sun gives the three primary colours of blue, yellow and red, the Lord Buddha also gives the primary colours of *Alobha*, *Adosa* and *Amoha*. Again the Lord gives us the seven colours of the *Factors of wisdom*, or again the thirty seven colours of *the Acessories of Enlightenment*. Or He gives us the ten colours called *the Perfections*.

They are best, and one who takes these ten colours from the Lord will shine exceeding bright in the world, going from light to light. Let us list them:

*Charity* first. Let one spare nothing in his endeavours to give happiness to the world. Let not one grudge even life or limb, and let not the giver know that he gives.

*Virtue* comes second. Let the thought, word and deed be pure. Let the life be beautiful, and it behoves the child of the Buddha to sacrifice life for guarding purity.

*Renunciation* is the third. Let the disciple renounce even that thought of self, which the seer sees to be the greatest enemy of both self and the world. Let him price purity above all other treasurers. Let him not seek gain and praise. Let him subdue the senses, and let him not descend to low ways again.

Without *wisdom* nothing good can be done in the world. But let the disciple use his wisdom not for his own worldly gain, not for doing others harm,—but for helping the world.

Let one's *energy* know no end. Let one exert one's utmost. Let one be ever hopeful and let one rather die fighting than give up the struggle.

*Patience* like that of the earth is the sixth. Let the disciple bear with love all the failings of his brother men and let him never show anger at wrongs done by others.

*Truth* is seventh. Let the disciple say what he thinks and let him do what he says. Let him never break a promise, once given. Let him be the embodiment of Truth.

*Determination* comes next. Let one carry on his resolution and prefer death than turn back halfway.

*Love* is ninth. Let the heart of every true disciple beat to the tune of love. Let him be honey-tongued, and all his words and deeds be prompted by Love. Let the whole world be pervaded by his love. Let bird and beast know it. Let him ever wish well of the world and let him work for the happiness of all living beings. Lastly, let him practice sweet and wise *equanimity*. The true disciple is not puffed up by praise, nor is he downcast by blame. The world may change, but he is firm like rock. This noble equanimity helps the child of the Buddha to serve the world selflessly, with the calm, even mind. His actions are for the good

of the world. The disciple that takes these ten colours from the Buddha, becomes a blessing to the whole world. And if he practises these ten *paramitās* diligently he will attain the supreme state ; he will be a sammā Sambuddha. The disciple of the Buddha thus becomes as beautiful as the rainbow or as bright as the sun. There are many lovely tales lovelily told of how Our Lord himself practised these ten Perfections and those are the tales that build the Buddhist character. In Eastern lands, on moonlit nights, in the quiet temple or under the spreading tree, we still see the faithful listening to them enrapt.

To revert again to the sun and its light. To the spectrum also the sun gives all colours and the disciple, if he is to shine utmost, if he is to be heir to the whole Dhamma and give it to the world also, He must, like the spectrum be exceedingly pure ; his virtue flawless, conscience white,—and his faith leaping up within him to take all that is given. And like the spectrum he must be ready to give also.

This has been beautifully said by our Lord in that charming couplet which may be translated :

*"Open for ye are the Doors to the Deathless ;*
*"They that have ears send forth faith."*

Here the usage . . . . "send forth faith" also means the discarding of all wrong views. One sees the Dhamma whole only when one's heart is pure.

With the rising of the sun, lotuses bloom. Even so when Buddha, the sun of Truth, arose in the world, the lotuses of the arts and the sciences bloomed in the world and wherever the Light of Him was taken there the glorious flowers are still in bloom. Almost from the Red Sea to the Pacific we still can see millions of monuments.

But what are these? Did not the Master, when the heavens rained flowers on Him say to the beloved disciple that it was not by such offerings that the Tathāgata would be honoured, but by living the Dhamma?

He the sun of Truth, gave us all and the disciple that sacrificing his life to the Lord, walks in purity and helps the world, *he serveth Him best.*

The Lord has taught us to learn from bird and beast, from sun and moon, and from flower and fruit.

The most fragrant flowers are those that are yellow and white. Even so simple lives are beautiful and full of the scent of virtue. The tree gives shade to all alike and its fruit, when ripe and sweet to the taste, falls from its exalted position to the ground. Even so, the beautiful man, the most puissant and rich, the most saintly and most wise, he willingly becomes the servant of the whole world.

On him he bears the burden of the world and all the world is happy— world is happy—for to him, through the power of love, that burden turns to be a blessing. *And in earth or in heaven than selfless service there is no happiness.*

After the feverish day the fragrance of the flower, the balm of the breeze and the beams of the moon give beauty, harmony and healing power to the cool summer night: even so when one weary of the world sits him down at the feet of the Lord, he is happy many ways, for he feels the virtue, the compassion, the love and the light of the Lord.

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*If people denounce and abuse and revile you, let this breed in you no resentment or annoyance or dissatisfaction. Nor, if people shew you too honour and reverence, devotion or worship, let that not bring you pleasure, satisfaction, or elevation; let your sole thought be that such homage is consequent on the truth you mastered long ago.*

*Alagaddupama Sutta.*

# A PROPHESY FULFILLED

BY DR. GUDRUN FRIS HOLM.

In Denmark there are rural boarding schools for the peasant population and these are spread all over the country. Here international history is taught and the intention is to give the young boys and girls a liberal view of life and a broadminded education in addition to what they learn from their country schools. Lectures and constructive conversations take the place of books. The originator of these schools said: "The Living Word is what is needed to arouse, inspire and give interest. If the pupils feel tired during the lecture then stop and let them all join in singing." This proved to be true and practical. Through the influence of these schools Denmark has been raised from her greatest depression to the position of a scientific world-leading country.

The Anagarika Dharmapala heard of these schools and when in Copenhagen he took the one day trip to the foremost one. He wondered if similar schools might do for India what they had done for Denmark. His arrival was doubly welcome: First, because all were exceedingly interested in a lecturer and a reformer as the Anagarika, and second, because it had been predicted that a man from the Orient would visit the school and he was the fulfilment of the prophesy so long looked for.

The Anagarika was shown round all the departments. He was interested in the scientific agriculture and the co-operative systems which were the main factors in raising Denmark from bankruptcy into the ranks of the richest countries in the world. The industries however took most of the Anagarika's interest and when all the students gathered to hear him talk, he completely captured the assembly, and aroused a great interest in India and its needs.

The evening came and after a well spent day Dharmapala and the friend who accompanied him sat in deep conversation with the teachers in the comfortable home of the manager. Suddenly there was a knock at the door and a young man came in to offer his services. He wanted to go to India with the Anagarika and work there to help humanity. He was so in earnest and intent upon going that it was hard for him to realize that Anagarika could not take him to India.

What the rural schools have done for Denmark they might do for India. The peasants were the serfs of the landed proprietors and it was the education of the grown up population which in a remarkably short time aroused a general national pride and made the peasant realize his strength. Now it is the peasant who is the ruler in Denmark.

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*There are two quests, Bhikkhus, noble and the ignoble. First, what is ignoble quest?—Take the case of a man who being in himself subject to rebirth, pursues what is no less subject thereto; who being himself subject to decay, persues what is no less subject thereto; who being himself subject thereto, pursues what is subject to disease—death—sorrow—and impurity. What you ask, is subject to the round of re-birth?—Why, wives and children, bondmen, and bondwomen, goats and sheep, fowls and swine, elephants, cattle, horses and mares, together with gold and coins of silver. Although subjection to birth marks all these ties, yet a man himself subject to birth—pursues these things with blind and avid appetite.*

*Ariya-pariyesana Sutta.*

## LIBERATION

There was a casket of LEAD,
And the LIGHT shone upon it ;
The casket gleamed white and silver
As it moved in the moon-light,
And it said :
"This is I". . . .
Then, one day, driven by pain,
The leaden casket opened wide
(The body-consciousness loosened)
And behold,
Inside
Was another box of purest GOLD!
In the sun-light, the box of GOLD
Gave forth many reflections ;
It moved itself to present
Each surface to the gleaming LIGHT,
Saying :
"This is I". . . .
Until sorrow caused it at last
To open in its turn. . . .
(The mind was renouncing "self")
And lo!
Inside
Was a casket of crystal clear!
The crystal box let in the LIGHT,
And the LIGHT shone through it,
But broken to many hues
By the crystalline prism
Which said :
"This is I". . . .
Till at long last, driven by thirst for TRUTH,

It opened wide . . . . .
(Even the soul renounced itself)
And oh !
Inside
Was the EMPTY PLACE,
The NOTHINGNESS . . . .
And the LIGHT shone in the *Emptiness* . . . .
There was no "I"
No "self" of Lead, Gold or Crystal,
But the LIGHT . . . .

*"The Nothingness"*

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*It is like a man who after travelling a long way finds the floods out, with danger and peril on hither side and with security and safety on the further side, but with no ferry or suspension bridge ; and to him comes the thought to win his way across the floods to safety from the perils which encompass him by collecting grass and sticks and branches and boughs wherewith to fashion a raft on which to paddle himself safely across with his hands and feet ; when he has done all this and has paddled himself safely across, the thought comes that the raft had been so useful that he might do well to take it along with him packed on his head or or shoulders. Think you he would be doing the right thing with his raft? Well, suppose that, when he was safely over, he, recognising how useful the raft had been, were it deemed well, before going on his way, either to beach it or to leave it afloat ;—clearly thus he would be doing the right thing with his raft. In this wise I have taught you by the parable of the raft how to abandon and not to retain. If you understand this parable of the raft, you have to discard good things, and à fortiori bad things.*

*Alagaddupama Sutta.*

## THE BUDDHA GAYA DEVELOPMENTS

The appeal made by the Maha Bodhi Society in India to Buddhists all over the world in connection with the latest developments at Buddha Gaya will not go unheeded. The wisest will give up the attempt to understand the action of the Government of India in abandoning even the nominal control it had exercised over the management of the temple since it was repaired at considerable expense by the Government. For decades the whole Buddhist world has been carrying on a strong agitation to effect a transfer of the Shrine to a Committee of Buddhists. The Government of India is not unaware of this demand which has been often supported by the more eminent and enlightened Indians themselves. In spite of this and without any consultation or conference it has been thought fit to abolish the post of Custodian of the Temple, thus leaving the spot most sacred to 500 million Buddhists at the mercy of the Hindu Mahant who claims no sympathy with Buddhists or the tenets of the religion they profess. Such an inconsiderate decision is bound to wound the susceptibilities of the entire Buddhist world including several million British subjects. Leaving apart the question of religion, even from an archaeological point of view this departure is likely to endanger the adequate preservation of the monument. The fact that the Mahant has, in the most business-like manner, started a lucrative cultivation of bananas on the site may be but a prelude to other and worse means of exploitation in store for Buddha Gaya. The demand of the Buddhists for the control of Buddha Gaya is not inspired by the elementary desire of mere possession. Practices carried on at the site under Hindu management are repulsive to them in the extreme. While Buddhists are not antagonistic towards Hindu worship at the temple they aim at keeping the place free from polluting practices revolting to their religion. The

Mahant has so far shown no signs of sympathy with their genuine feelings. The history of the fight of the Buddhists for the possession of the spot where the Master attained Enlightenment is a long one. At one time, having resort to law, the Mahant was sued for the recovery of Buddhist property. Although legally the Calcutta High Court found that the site had been the ancestral legacy of the Mahants for over 500 years, followers of the Buddha all over the world have claimed a share in its management from a sense of moral and religious right. A deputation of Buddhists from Ceylon once went to the Indian Congress at Belgaum to discuss the matter. All over the world there is hardly one Buddhist country which has not whole-heartedly supported the Maha Bodhi Society in its agitation for control over the Temple. In 1935 the Burmese members of the Legislative Assembly introduced a Bill in which proposals were made to have adequate Buddhist representation on a Committee of Management. But the Bill was not destined to become law. Up till now, however, the saving feature was the nominal control the Government of India had over the Temple. Now that this has been withdrawn for inexplicable reasons it would be well for Buddhists to persist in their agitation with redoubled energy. If reasonable representations to the Government of India fail an appeal to the Secretary of State for India to safeguard the interests of the Buddhist religion may not be entirely fruitless.

—*Ceylon Daily News.*

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*If the Lord were to explain absolute Nirvana as purity of life or as other of the purities you name, then he would make it contingent and not absolute ; and if absolute Nirvana simply meant the lack of those states of mind, then the ordinary man would have nirvana,—for, he has none of these states of mind.*

*Ratha Vinita Sutta.*

# CORRESPONDENCE

No. 931 P.

Government of Bihar.

Political Department.

From

W. B. BRETT, ESQR., C.I.E., I.C.C.,
*Chief Secretary to Government.*

To

THE GENERAL SSCRETARY,
*Maha Bodhi Society,*
4a College Square, Caclutta.

SIR,

I am directed to refer to your letter dated the 1st February, 1937. It is understood that plantain trees have been planted among the stupas in the compound of the Bodh Gaya temple, but they are doing no damage at present. The question of cutting them down will be considered if they grow too luxuriant.

The marble table has been cracked for some time and has been further damaged by the weight of offerings which are laid on it. The responsibility for the damage cannot be fixed on any single individual.

The post of Custodian of the temple was abolished in the year 1932 but the Sub-inspector of Police, Bodh Gaya performs the duties of custodian and there are also a watch man and a peon.

I have the honour to be,
Sir,
Your most obedient servant,
SD. W. B. BRETT,
*Chief Secretary to Government.*

# BOOK REVIEW

A DICTIONARY OF THE SINHALESE LANGUAGE COMPILED UNDER THE DIRECTION OF PROFESSOR WILHELM GEIGER BY SIR D. B. JAYATILAKA, A.M. GUNASEKARA AND W. F. GUNAWARDHANA, JULIUS DE LANEROLLE—VOL. 1-PART I. Published by The Royal Asiatic Society, Ceylon Branch, Colombo, 1935.

This small treatise is the first of a connected series of monographs which are promised by a board of distinguished editors headed by Sir D. B. Jayatilaka, and, as its title indicates, the project in its completed form will cover the whole range of the Ceylonese language treated lexically. In a learned Preface the editor-in-chief has given a comprehensive survey of the works already existing in the field. Although the importance of these dictionaries is to be fully recognised, it has been shown with great ability that they cannot serve the purposes of a complete and scientific study of the language. A multitude of technical terms of considerable ethnological and philological value, which are in the course of being discovered from a close acquaintance with old documents, such as those which were not utilised by the compilers of the existing dictionaries, as well as the numerous words and expressions which have gradually infiltrated into the Ceylonese language as a result of the island's contact with the modern world, must be comprised and properly noticed in a dictionary that profess to be an up-to-date and reliable guide for the understanding of the language. It is clear therefore that the editors with the active co-operation of a veteran scholar like Prof. Geiger have undertaken to carry out a scheme which will materially advance the cause of linguistic and philological research, besides rendering valuable assistance to those who may seriously take up a study of the language and literature of Ceylon. The present volume contains a short but instructive

history of the Ceylonese language and literature, a chapter on Orthography, and the dictionary itself which is in progress with a number of words under A alphabetically arranged. Every head-word is given in Ceylonese characters followed by its transliteration in Roman letters, with illustrative passages from texts in support of the different meanings that a word may have. The meaning or meanings of every word have been given in English, so that English-knowing scholars will find the work very suitable, and as authorities are fully quoted, it will also enable them to speculate on the origins and philological affiliations of words current in the language from a scientific standpoint.

In view of the very high scholarly value of the work undertaken, it is expected that every possible help should be rendered to the learned editors not only by Government but such educational institutions in Ceylon and abroad as are competent to facilitate its execution. It is a project that deserves to be encouraged on an international scale.

BENOY CHANDRA SEN.

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*It is meet that you young men who have gone forth on pilgrimage from home to homelessness for faith's sake should sit talking of the Doctrine. When you meet together you have the choice of two things,—either to talk about the Doctrine or else to preserve a noble silence.*

*Ariya-pariyesana Sutta.*

## NOTES AND NEWS

### *Death Anniversary of the Founder.*

The fourth Anniversary of the passing away of our Founder, Devamitta Dhammapala, falls on the 29th of this month and the Maha Bodhi Society is making arrangements to observe the event in a fitting manner at its many branches. Four years have elapsed since the sad demise of the beloved leader whose great work for the cause of Buddhism and humanity is slowly but surely finding recognition from all quarters. He lived and died for Buddhism which, to us Buddhists, represents the highest achievement of human effort for self-realisation. Dhammapala appeared at a period of Buddhist history when the fortunes of our religion were diminishing and with his wonderful energy and perseverance he not only arrested its decline in his own motherland but also laid the foundation of its revival in the land of its birth and contributed largely towards its propagation throughout the world. In fact, he may be regarded as the father of the Buddhist renaissance in modern times and to him the Buddhist world owes a deep debt of gratitude for his self-sacrificing activities which embraced three continents. On this solemn occasion when Buddhists would be observing the death of this great pioneer, it would be profitable to take stock of the part they themselves have played in the work so dear to his heart and if that part is found to be insignificant, they should make a firm determination to put forth greater efforts during the coming year. May the great leader's aspirations be fulfilled.

* * * * *

### *Parliament of Religions in Calcutta.*

The outstanding event in the religious life of Calcutta, of recent times, is the holding of the Parliament of Religions

under the auspices of the Sri Ramakrishna Paramahansa Centenary Committee from the 1st to the 8th of March. There were two sittings every day lasting for full one week and the attendance at all the sessions was remarkably steady. Sir Brojendra Nath Seal was the General President while other distinguished men, including Dr. Rabindra Nath Tagore and Sir Francis Younghusband who especially came from England to take part in the Parliament, took the chair on different occasions. One of the interesting personalities present at some of the sessions was Col. Lindbergh, the world-famous airman, who was accompanied by his wife. All the important religions of the world were rèpresented at the Parliament including Buddhism. Revd. Ananda Kausalyayana and Mr. Devapriya Valisinha spoke on behalf of Buddhism.

The Parliament may be pronounced to be a success on the whole as, if it could do nothing very particular to solve any of the problems confronting religions today, it did at least draw the attention of people who would otherwise not concern themselves with religious matters at all. One of the serious draw-backs of the arrangements was the inadequate time allowed to the speakers. This was, of course, unavoidable as too many speakers had been included. While there were many repetitions of the same tenets of some religions, representatives of others were asked to expound their religions in three or five minutes, which was an impossible task even for the greatest of preachers. We, however, congratulate the organisers for the success of the Parilament which enabled people belonging to so many diverse faiths to come together on one common platform.

*      *      *      *      *

### *Lectures at the Maha Bodhi Hall.*

During the last month there were three highly interesting lectures at the Maha Bodhi Hall organised by the Maha Bodhi Society. The first lecture was on "Buddhism" by Madam Sophia Wadia of Bombay. Mr. Chen Chang Lok, Consul-

General for China, presided. Taking the *Dhammapada* as her text she dwelt on Buddhism as the solution to world problems especially the problem of war which was menacing the peace of the world and the problem of untouchability which has brought so much suffering on India.

The second lecture was by Madam Helene de Willmann Grabowska, Professor of Sanskrit and Pali, Krakow University, Poland, with Dr. Suniti Kumar Chatterjee in the chair. Her subject was "Dharma" which she interpreted as service which embraced all creation. Real Dharma did not consist of ceremonies and rites but the development of those qualities which helped the advancement of humanity as a whole and brought happiness and understanding among people.

The third lecture was by Sir Francis Younghusband who spoke on "The Value of Religion". Principal Surendra Nath Das Gupta presided. The learned lecturer said that his interest in Buddhism was not of recent date. He had been a student of Buddhism and religions in general for over thirty years. He came in contact with Buddhists during his travels in China, Mongolia and especially Tibet where he had undertaken an expedition on behalf of the British Government. One of the cherished possessions which he kept always with him was an image of Buddha presented to him by the Dalai Lama at the time of his departure from Lhassa. He went on to say that the value of religion consisted in its ability to give peace and contentment to individuals which nothing else could do.

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### *Tea party to meet Sir Francis Younghusband.*

The General Secretary of the Maha Bodhi Society gave a tea party to meet Sir Francis Younghusband Kt., who had come to Calcutta in connection with the Parliament of Religions. The function took place at the Headquarters of the Society on the 20th March which was attended among others by the following:—Sir Manmatha Nath Mukerji, Kt.,

Dr. Surendra Nath Das Gupta, Mr. Gordon Cleather, Dr. and Mrs. R. C. Roy, Mr. A. Mucchala of Bombay Buddha Society, Sm. Roma Devi, Messrs. C. C. Bose, Sri Chandra Sen, Mrs. K. N. Tagore, Miss Chitra Tagore, Miss Desai, Dr. A. K. Mukerjee and Mr. Karnik.

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## *Digha Nikaya.*

We are glad to announce that we have received a further donation of Rs. 110/- for the publication of the Digha Nikaya. The name of the donor is Mr. Teoh Khay Cheang, one of our valued members from Penang. This brings the total donations to Rs. 410/- whereas we require Rs. 1800/- for the paper alone. May we make a further appeal to our friends to send their contributions so that we may get the book out at an early date.

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## *Indo-Japanese Cultural Association.*

We are glad to state that an Indo-Japanese Cultural Association, with headquarters at the Maha Bodhi Society, has been started lately with the object of bringing the peoples of the two great countries in closer cultural contact. In view of the increasing commercial relations between the two countries such an association has been long overdue. To know a nation, it is not sufficient to know it through commerce. Commercial relations may even be an impediment. To understand a nation well it should be known through its cultural life which has the capacity to transcend barriers of nationality and open its beauty to be grasped by those of even another culture. The cultures of India and Japan have so much in common, there would be no difficulty in establishing an understanding between the two. Those who have visited Japan have marvelled at the prevalence of so many traits of India's culture ingrained in the life of

the Japanese people. This is due to the fact that along with Buddhism, the Indian missionaries carried the best of India's arts and crafts and introduced them to Japan. It is a historical fact that at the opening of the famous Buddhist Temple at Nara which enshrines the colossal image of the Buddha, Indian monks and artists were specially invited to take part in the ceremony. Cultural relations between India and Japan, therefore, existed from ancient times and if efforts are made now to revive them, it is only in keeping with past traditions. It is to be regretted that even an elightened organ like "*The Amrita Bazar Patrika*" has failed to understand the significance of this contact and has clouded the issue by bringing in narrow conceptions of nationalism and commercial rivalries and by counting the gains of such relationship in terms of rupees and annas. If this attitude represents the mind of India today, we are constrained to say that she has fallen considerably from the high position which she had occupied in the past when, out of pure altruistic motives, she had sent great teachers of religion, art and science to foreign countries. We, however, believe that *Patrika* does not reflect Indian opinion in this matter and that India still retains the same high tradition and that she would be willing to extend her hand of cultural fellowship to all nations without looking into the mere material gain of such fellowship.

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*Therefore, Bhikkhus, when you understand the import of what I say, so treasure it up in your memories ; but if you will fail to understand, then ask me or some outstanding Bhikkhu.*

*Alagaddupama Sutta.*

# FINANCIAL

## *Statement of Income and Expenditure of the Maha Bodhi Society for the month of February, 1937.*

### INCOME.

| | Rs. | A. | P. |
|---|---|---|---|
| *Vihara a/c.* | | | |
| Mr. Ngko Chen ... | 10 | 0 | 0 |
| *M. B. Book Agency a/c.* | | | |
| Sales ... ... | 121 | 10 | 0 |
| *Sarnath M. B. S. a/c.* | | | |
| Sale of wood etc. ... | 1 | 8 | 0 |
| Sale of calf ... | 42 | 0 | 0 |
| Rent of Shops ... | 5 | 0 | 0 |
| Mr. J. H. De Saram ... | 10 | 0 | 0 |
| Tibetans ... ... | 12 | 0 | 0 |
| *M. K. Vihara Library a/c.* | | | |
| Sale of papers ... | 0 | 10 | 0 |
| *Dharmaduta a/c.* | | | |
| Subscriptions ... | 5 | 0 | 0 |
| *M. B. Free School a/c.* | | | |
| Grant from D. Board | 20 | 0 | 0 |
| *H. Middle School a/c.* | | | |
| Fees for February ... | 8 | 0 | 0 |
| *M. B. Vidyalaya a/c.* | | | |
| Fees for February ... | 43 | 13 | 0 |
| *M. B. Free Dispensary a/c.* | | | |
| Sale of bottles ... | 0 | 13 | 0 |
| *Sarnath Institute a/c.* | | | |
| Mrs. S. W. Laden La | 20 | 0 | 0 |
| Mr. Ngko Chen ... | 10 | 0 | 0 |
| From A. D. Trust ... | 300 | 0 | 0 |
| Food dues, etc. ... | 33 | 0 | 0 |
| A. D. Trust for feeding Scouts ... | 50 | 0 | 0 |
| Carried over ... | 693 | 6 | 0 |

### EXPENDITURE.

| | Rs. | A. | P. |
|---|---|---|---|
| *Vihara a/c.* | | | |
| Salary of Durwans ... | 20 | 12 | 0 |
| Incense, Candles, etc. | 3 | 9 | 0 |
| *Book Agency a/c.* | | | |
| Post Cards on a/c. ... | 50 | 0 | 0 |
| *Sarnath M. B. S. a/c.* | | | |
| Advertisement ... | 1 | 0 | 0 |
| Land Revenue ... | 6 | 7 | 7 |
| Sweeper for January | 3 | 0 | 0 |
| Miscellaneous ... | 3 | 13 | 0 |
| Postage ... ... | 3 | 6 | 0 |
| *M. K. Vihara Library a/c.* | | | |
| Nephthalin etc. ... | 4 | 5 | 6 |
| *Dharmaduta a/c.* | | | |
| Postage ... ... | 0 | 3 | 9 |
| *M. B. Free School a/c.* | | | |
| Salary of Teachers ... | 39 | 0 | 0 |
| Miscellaneous ... | 0 | 3 | 0 |
| *Hindi Middle School a/c.* | | | |
| Salary ... ... | 25 | 12 | 6 |
| Miscellaneous ... | 4 | 0 | 0 |
| *M. B. Vidyalaya a/c.* | | | |
| Books, Telegram, Rly. fare, Ekka, Tonga hire ... ... | 24 | 13 | 0 |
| *M. K. V. Garden a/c.* | | | |
| Salary of Gerdeners | 20 | 0 | 0 |
| *M. B. Free Dispensary a/c.* | | | |
| Medicine etc. ... | 0 | 12 | 0 |
| Sadananda's exp. ... | 17 | 12 | 0 |
| *Sarnath Institute a/c.* | | | |
| Salary of Servant, 2 months ... | 23 | 8 | 0 |
| Carriage, Medicine, Soap, Kerosine oil, Stationery etc. ... | 38 | 4 | 0 |
| Food a/c. ... ... | 123 | 11 | 3 |
| Coal bill for 6 months | 69 | 8 | 0 |
| Sripal a/c. ... ... | 8 | 0 | 0 |
| Fruits, Vegetables, Cooly, Sweets, etc., for feeding Scouts | 21 | 11 | 9 |
| Carried over ... | 513 | 8 | 4 |

## *Statement of Income and Expenditure of the Maha Bodhi Society for the month of February, 1937.—(Contd.)*

**INCOME.**

| | Rs. | A. | P. |
|---|---|---|---|
| Brought forward ... | 693 | 6 | 0 |
| *Calcutta M. B. S. a/c.* | | | |
| Donation Rev. M. Srinivasa ... | 1 | 0 | 0 |
| *Membership Fee* | | | |
| G. V. Mutuwa ... | 5 | 6 | 0 |
| Dr. Christian Melbye | 13 | 4 | 0 |
| Mg. Saw Hlaing ... | 5 | 4 | 0 |
| V. Shibayev ... | 5 | 4 | 4 |
| N. N. Ghosh ... | 5 | 0 | 0 |
| P. C. V. Rajan ... | 5 | 4 | 0 |
| Dr. Mohini M. Roy | 5 | 4 | 0 |
| Mahipatram Nagar | 5 | 4 | 0 |
| A. S. R. Chari ... | 5 | 4 | 0 |
| Dr. A. N. Narasimha | 5 | 4 | 0 |
| Chan Gyin Hline ... | 5 | 4 | 0 |
| C. A. Muchhala .. | 10 | 0 | 0 |
| Tan Yun Shan ... | 11 | 0 | 0 |
| Hall Rent ... ... | 12 | 0 | 0 |
| House Rent ... ... | 82 | 8 | 0 |
| Charity Box ... | 13 | 0 | 3 |
| *Malabar a/c.* Seth Jugal Kishore Birla ... | 300 | 0 | 0 |
| *Rev. Indrasree a/c.* ... | | | |
| Kripasaran Dayak Sabha ... ... | 9 | 10 | 0 |
| *Publication a/c.* | | | |
| Dr. Paira Mall ... | 100 | 0 | 0 |
| U Thwin ... .. | 100 | 0 | 0 |
| Quah Ee Sin ... | 110 | 0 | 0 |
| *Books a/c.* ... ... | 67 | 11 | 0 |
| *Journal a/c., subscriptions* ... ... | 351 | 4 | 0 |
| Total Rs. | 1,927 | 1 | 3 |

**EXPENDITURE.**

| | Rs. | A. | P. |
|---|---|---|---|
| Brought forward ... | 513 | 8 | 4 |
| Stamp ... ... | 16 | 2 | 0 |
| Charity ... ... | 0 | 10 | 0 |
| Library a/c. ... | 5 | 15 | 6 |
| Wimalanada a/c. ... | 94 | 8 | 9 |
| Priest a/c. ... ... | 1 | 1 | 0 |
| Train fare and expenses for Priests, Secretary, and Clerk | 48 | 5 | 0 |
| Rev. Indrasree a/c. ... | 13 | 4 | 0 |
| Repairs a/c. ... | 8 | 0 | 0 |
| Stationery, Cooli, Tram and Soap, etc. ... | 11 | 15 | 0 |
| Telephone a/c. ... | 14 | 7 | 0 |
| *Gaya a/c.* ... ... | 30 | 0 | 0 |
| D. Valisinha a/c. ... | 40 | 5 | 6 |
| Brahmachari Govinda a/c. ... ... | 50 | 0 | 0 |
| *Malabar a/c. sent to C. Gopalan for 3 months* ... ... | 150 | 0 | 0 |
| Salary and Allowances | 76 | 0 | 0 |
| Salary of Sarnath Clerk ... ... | 65 | 0 | 0 |
| Food a/c. ... ... | 62 | 3 | 6 |
| *Book Agency a/c.* ... | 280 | 1 | 3 |
| *Journal a/c.* ... | 168 | 1 | 3 |
| Total Rs. | 1,649 | 8 | 1 |

## VAISAKHA CELEBRATION

### *APPEAL FOR FUNDS.*

*The thrice sacred festival in commemoration of the birth, enlightenment and Mahaparinirvana of the Buddha Sakya Muni, will be held under the auspices of the Maha Bodhi Society on the 24th May, 1936, at the following places :—Calcutta, Buddhagaya, Gaya, Sarnath and other centres of the Society. Funds will also be sent towards the celebrations at Kusinara and Lumbini.*

*The programme of celebration includes the holding of public meetings, feeding of the poor, presents to hospitals, dana to bhikkhus and illumination of the sacred places. The success of the programme will depend on the funds available for the purpose. It is estimated that at least Rupees one thousand (Rs. 1,000/-) will be necessary to carry out the full programme. May we, therefore, appeal to the Buddhists of India, Burma, Ceylon and other countries to contribute this small amount and enable us to carry out the programme in its entirety.*

*If all our readers make it a point to send their quota, it will not be difficult to make up the amount. May I appeal to each and everyone to send a contribution and help forward the Buddhist work in India.*

DEVAPRIYA VALISINHA,

*General Secretary, Maha Bodhi Society.*

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# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

**Vol. 45. ]** **JUNE, B. E. 2481 / C. E. 1937** **[ No. 6.**

## *PRESIDENTIAL ADDRESS

BY DR. R. C. MAJUMDAR, M.A., Ph.D.,
Vice-Chancellor, Dacca University.

LADIES AND GENTLEMEN,

First of all I must thank the organizers of this meeting warmly for the great honour they have done me by asking me to preside over this festival in commemoration of the Birth, Enlightenment and Parinirvana of Lord Gautama

* This address was delivered on the occasion of the Buddha-day Celebrations held under the auspices of the Mahabodhi Society at the Buddhist Hall, Calcutta, on May 25, 1937.

Buddha. When I think of the solemnity of the occasion and of the great personalities like Gandhi and Tagore who occupied this seat before me, I become painfully conscious of my own insignificance. I am only sustained by the thought that the great Teacher whom we have assembled to revere to day made no distinction between the high and the low and extended his compassion to all alike. I was induced to accept this invitation because I thought it would give me an opportunity to render in public my homage and devotion to one who has always appealed to me as the greatest spiritual force in India. Ever since my college days when I first seriously studied about Buddha and his teachings he has been enshrined in my heart as the ideal Religious Teacher who has moulded the entire religious outlook of India such as no one ever did before or is likely to do in future. Nay more, in spite of the trite observations in text-books of Indian History that Buddhism has vanished from the land of its birth, I have ever been convinced in the heart of my hearts that the great Buddha lives in us still. The external symbols of his creed and community might disappear from India but the great truths he preached have become a vital and essential part of our spiritual life. It is not by mere accident or clever design of interested party that Buddha came to be regarded as an Avatar or incarnation of the great Hindu God Vishnu. It is an historical manifestation of the great truth that Buddha's teaching leavened the whole course of Hinduism in years to come. But the influence of Buddha's teachings spread far beyond the boundaries of India and spiritualised millions of people in all parts of Asia. Even today after the lapse of more than two thousand and five hundred years the teachings of Buddha are honoured in Mongolia, Tibet, China, Korea, Japan, Siam,

Burma and Ceylon, and the mighty ruins in Central Asia, Java, Malay Peninsula, Cambodia and Annam tell the tale of its past grandeur. The wonderful hold of the tenets of Buddhism upon people of far-off regions was forcibly brought home to me when I stood before the famous monument of Borobudur in Java. The life, teachings, and the whole philosophy of Buddha have been wrought in imperishable stone in these remote regions by people who drank as deeply at the fountains of his nectar as his original followers in India. It is seldom realised that Buddhism is the only Aryan religion which can claim the position of a world religion, and that it played the same part in the enlightenment of Asia as Christianity did in civilising Europe.

But it would be wrong to regard Buddhism as a spent force, a mere relic of the past. There have been many occasions in recent times when reviewing the movements of the world, in hours of solitude, I have often been tempted to exclaim, in the words of the great English poet "Lord Buddha, thou shouldst have been living at this hour, the world hath need of thee".

Indeed, the more we think of the world around us the more are we impressed with the necessity of a great spiritual force like Buddha to set matters right. The clashes between the nations, classes and communities, the conflict between religious creeds and social ideals, unbridled passions for power, wealth and material comforts untempered by any spiritual thought. All these disintegrating factors of human civilisation call loudly for a spiritual teacher like Buddha. India in the sixth century B.C. presented many of the disconcerting features which are troubling the world to day, and we feel again the paramount need of the sove-

reign remedy which Buddha had applied two thousand five hundred years ago.

But though the Buddha is physically dead he lives spiritually among us through his immortal teaching. If the world is athirst to-day for spiritual regeneration it may drink deep at this nectar and attain immortal bliss. A great Teacher like Buddha does not and cannot exclusively belong to any one country or any one age. He is of the world and belongs to eternity. The fundamental bases on which Buddha's teaching were founded viz. that there are sufferings in the world, but there are ways of deliverance from the sufferings, express very lucidly the current problems of human society. The ways suggested by Buddha will also prove to be the only genuine remedy.

Self-purification by the incessant efforts of individuals, the universal love, compassion and charity, and disregard of the externals and ceremonials of religions in favour of the essential truths hidden behind them, these were some of the great truths preached by him and they are as much applicable in the solution of the practical problems of the world to day as they were two thousand five hundred years ago.

Let us take a few illustrations. The Harijan movement of the present day is justly regarded as the most important of all our pressing social problems. But is it not a mere feeble echo of the great movement initiated by the great Buddha? In the days when Brahminical pretensions of the supreme claims of high noble birth reached their climax Buddha alone raised his powerful voice declaring that, not birth but the virtues of a man are the determining factor of his status in life. That voice, though occasionally hushed up, has never been dead, and to-day the whole of India has again been thrilled by its trumpet call.

Then again the communal problem looms large before us to-day and cast its lengthening shadow over every feature of our life. For a solution of this we can do no better than go back to the preachings of Buddha, and listen with reverent care to the noble words of Asoka, the great spiritual successor of the Lord. In his immortal Rock Edict XII, the great emperor has laid down in a few pithy sayings, the highest principle of toleration that was ever preached by mankind. The great Maurya Emperor whom we can easily take as one of the earliest and best interpreters of the Lord's teachings, draws a prominent distinction between the essentials of all religions and their creeds and ceremonials. He then urges upon all the duty of showing honour and reverence to all religious sects and emphasises that there should be, on the part of all, a desire to understand the essential truths of other religious sects.

To the same emperor we may turn for the solution of the political problems of the world. He was the heir of a mighty line of conquerors whose policy of blood and iron had enabled them to expand the small kingdom of Magadha into an empire embracing the whole of India and Afganistan. But once he imbibed the glorious teaching of Buddha, he sheathed the sword, and preached the immortal doctrine that the conquest by Dhamma is more glorious than the conquest by arms. To him the spiritual fraternity of all nations was a far nobler ideal than the political supremacy of one over the rest.

It is no use multiplying instances. The world is groaning to-day under an inextinguishable and over-powering sense of *tanha* or *trishna,* the thirst which Buddha diagnoses as the root cause of all the human sufferings and to Him we should turn for the remedy of the evils. The best way of doing reverence to a great man is to follow his

precepts. The function of this evening will become real and fruitful only if we make a resolve to understand and follow the teachings of the Great Buddha. On your behalf I make my salutation to the Great Teacher who preached the gospel of universal love, compassion, and charity, to whom conduct not birth, was the fact of greatness, who taught us renunciation, not pleasures of sense is the key to happiness, that salvation lies in our own actions and not on any faith or belief in any person or creed; whose spiritual fervour is still an inspiration to millions of human beings all over the world, who is still a vital force in the spiritual life of India and who holds out to the world the way of deliverance from its sufferings.

## HUMANITY TO DAY

BY SENATORE PROF. GIUSEPPE DE LORENZO.

Humanity. at present, especially under its forms of Communism and Bolshevism in Russia, China and Spain, offers a spectacle which had been foreseen by the Holy Buddha two thousand five hundred years ago and exposed by him in the *Cakkavattisuttam* and in the *Agaññasuttam* of the *Dîghanikâyo.*

These speeches, in fact, say, through majestic cosmological and anthropological descriptions, that the primitive beings, in the course of their development on the earth's surface, grow more and more complex, while their primitive qualities of great force and long life grow less and less conspicuous. To the good simplicity of the first ages gradually succeeds the bad complexity of the following ages, which becomes worse and worse as it arrives at

the present epoch, in which men can live till one hundred years of age, with their good and bad qualities. And a time shall come, in which the descendants of these men shall live only thirty, twenty and ten years. And these men who will have such a decreasing span of life shall take neither milk, nor butter, nor oil, nor sugar, nor salt. And every idea of salvation shall be alien to them and they shall say: "Salvation, what do you mean by that? And who is the man who seeks it?—Nonsense!"

Among these men shall be greatly honoured those who scorn their father and mother, the enemies of the priests, the persecutors of the ascetics, the insultors of old age; they shall no longer understand the idea of father, mother, uncle, aunt, wife. Mankind shall grow up promiscuously, as among the goats, the sheep, the fowls, the swine, the dogs, the jackals. The men shall be always against each other with their wickedness, hatred, and murderous passion; the father against the son, the son against the father the mother against the daughter, the daughter against the mother, brothers against brothers: everyone shall be full of wickedness, hatred and murderous passion.

This description of the *Cakkavattisuttam,* that might be a picture of the future world cherished by the socialist or anarchical ideal, reminds us of the *History of Mankind* by Giacomo Leopardi, specially when, in speaking of the world to come, he says: "The time will come when human life shall lack every worthiness, every uprightness in thought as well as in action, and when not only the study and charity shall be extinguished, but the very names of nation and fatherland shall no longer exist anywhere, since all men shall gather in a single nation and fatherland, as it happened in the beginning, and, pretending to love one another, mankind shall be divided into as many peoples

as living men. Moreover, as there will no longer be any native land to love, or strangers to hate, everyone shall hate the others, and shall love only his own self". Whilst Leopardi stops at this last degree of degeneration, the Buddhistic prediction, on the contrary, once at this point, starts a new cyclic regeneration, developing the idea that a few men, terrified with the general degeneration and wickedness, shall withdraw into the forests, the deserts, the mountains, to live a pious and solitary life ; and this life shall prove salutary to their souls. Following their example, many others shall trace the same beneficial way, and the world shall experiment a new course, and so the cycle shall begin again.

It is clear that true Buddhism, having such vast conception of the world, of mankind and its doctrines, is not in the least engrossed in the historical degeneration of its racial manifestations and diffusion, "as if it had to send" in Neumann's words in his preface to the third volume of the *Majjhimanikâyo,* "missionaries to convert the whole earth and, if it will succeed, also a couple of planets into the bargain."

The true original Buddhism is not a religion, in the modern sense of the word, as it prescinds from all those elements of the unknown, the supernatural, the life beyond, the divine fear, common to every religion: it is a philosophy, a moral practice, considering the world and life as we see them and will never be able to see well again. This explains the fact, that Buddhism has no want to follow the vulgar metaphysical system of dragging along the herd, but speaks only to that upright and intelligent man, who wishes to enlighten his mind in order to follow the right way pointed at by others, and by himself understood. If, besides all this, the thousands and millions of men follow

these perfect few people: so much the better for them—for surely they will derive some advantage from it, even though they will not be able to follow rightly the sublime path. But the Doctrine is indifferent to such advantages and not liable to degeneration: it is past good and evil. This very high conception of life is perfectly depicted, in the following two lines, by Bhagavat, at the end of the 49th sutta of the *Majjhimanikâyo*:

Bhave vâham bhayam disvâ bhavan-ca vibhavesinam
Bhavam nâbhivadim kañci nandiñ-ca na upâdiyin-ti.

The same thought, expressed with a striking perfection and likeness, is to be found throughout Shakespeare's work and his vision of the world, and especially in Hamlet's thoughts and in the following line from King John (III. 4. 107), in which it is like a motto carved on a costly gem: *"There's nothing in this world can make me joy."*

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## * MAHABODHI

By S. N. Das Gupta, M.A., Ph.D. (Cambridge).

At this great festival, the holy tide of Mahaparinibbana
Amazed and speechless am I with gathering adoration.
The sacred stream newly loosened adown the waist of the Himalayas.

* This is a translation of the poem, read by Dr. Das Gupta at the Buddha day festival celebrated under the auspices of the Mahabodhi Society at the Dharma Rajika Vihara. The original in Bengali is in places too difficult to be correctly rendered in English. It is, however, hoped that nothing essential has been missed in the translation. Ed. M. B. J.

Blowing the shrill note of victory on the conch-shell,
ushered in a new vision along channels new,
Submerging all the land of Ind in a flood of spirituality
Imprinting on her forehead Love and compassion and the
kiss of highest felicity.

Oh Lord! What knowledge was it thou achievedst under
the Bo-tree,

That ended the vedic religion and the cruel rite of animal
sacrifice,

And which all could read even by the dim light of the
distant stars,
And whether understood or not it caused a stir of amaze.
In the empyrean Indra trembled at the Lord's achievement.
And Brahma turned pale with fear
And with them were smitten with terror the three hundred
million deities worshipped in ancient India.

All the spirits inhabiting earth, air, and the sea offer homage
to thee,
Tranquil in thy surpassing knowledge, thy body wears the
grace of thy compassionateness,
Thy words have trailed through darkness like a meteor
Making a path of light through the encircling gloom of
Death and Life,
Whose radiance has put to shame even the brightest spheres.
The calm universe breaks out into a song of welcome in
honour of thee.
O Buddha, thou Teacher of mankind, the world's soul of
quietness
Did in thee vibrate, bursting forth as the voice of
Knowledg.
In thy glance a million rays did shine from the depths of
the sky

A million rays did perish to arise as the Light invincible
Darkness swalloweth up the sun's form
In the dusk's deepening shades its might is lost
To clasp light in embrace eager shadows move before and behind
Yet on the eve of contact are they dissolved and scattered.
Winter's cold life-destroying fury denudes the trees
In young shoots and blossoms is sounded the music of spring.
Lo, the fierce Vaisakh comes with the summer's blazing sun
Who is it that blows in the wake the deep-voiced conch-shell in the rumbling of the clouds?
Behold, wreaths of swiftly-sailing rainless clouds, white as the conch
And golden stalks of corn skirting pools of water.
Planets innumerable swirl through space in rhythmic motion
In the poise of one is the assurance of another's harmony.
To the tune of this mighty rhythm dance death, birth, rise, fall
Vice, Virtue, Good, Evil, Shame, Abasement and all uprisings.
What is born in one moment perishes in another.
Still is the joy of life eternal and ever new springs in this cradle.
Incessant vehicles move forward, knit together in unremitting rhythm
On this road is the salvation of the world and this is its uninterrupted music.
This is thy hymn of Enlightement, and this the fulfilment of thy vow,
In this rhythm and in this dance is forever the end of dance.

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# VAISAKH CELEBRATION IN INDIA

MAHABODHI SOCIETY'S CELEBRATIONS AT CALCUTTA, SARNATH, AND BUDDHA GAYA

The Vihara was decorated with festoons of white lotuses, and illuminated with coloured electric bulbs. The street was overhung with paper flags representing the six colours which emanated from the Lord's body at the time of his attainment of the Nibbana. There was a storm shortly before the meeting which blew away the flags but they were immediately after replaced.

The hall inside was also very tastefully decorated. The arrangement could not have been so admirable if we had not been able to secure the services of some Sinhalese students. A Sinhalese artist made a splendid lotus-shaped paper canopy which covered a large portion of the platform. A small white Buddha image was placed in a niche in the wall above the platform to help the worship of the Buddha by the monks and the laity.

The meeting began punctually at 6-30 P.M. and was attended by a large and distinguished audience. The hall was packed to its full capacity.

Sir M. N. Mukerji proposed Dr. R. C. Majumdar to the chair, paying him a tribute for his great scholarship. The chairman of the evening was garlanded along with Sir M. N. Mukerji and H. H. the Maharani of Mayurbhanj. Jayamangala Gathas were sung by some Sinhalese students and suttas were chanted by the Bhikkhus.

Rev. N. Jinaratana administered the five precepts, all standing. Srimati Roma Debi sang an appropriate song out of Tagore's lyric drama the *Natir Puja.*

Buddhists of China, Japan, Burma, Tibet, Chittagong and Ceylon joined in the worship of the Buddha, each batch according to the religious usage of the country it represented.

Readings were given from *Dhammapada* by Samanera Piyaratana, from *The Light of Asia* by Mr. S. N. Rudra, and from Hindi philosophical treatises by Sjt. Balavant Misra. There was also a recitation in Bengali by Sreemati Pushparani Mondal.

The Maharani of Mayurbhanj said that Buddha's teaching was like a powerful stream that united India with the rest of the world. He had heralded a new age whose message still remains unexhausted. His life was an example and an inspiration for the whole world and she had herself come under its influence from her childhood. She said she was there to pay her homage to Lord Buddha as one of the assembly that had met together that evening.

Sir Manmatha Nath Mukerji remarked that in Buddhism which formed a code of ways of life, there were truths which could never be questioned and there was perception of conduct which was bound to bring them to happiness in this world as well as the next, if there was a next world. If there was one thing which was wanted, he continued, it was a course of conduct which should be adopted by all the nations of the world irrespective of creed or colour or caste. If the principles and precepts of the Buddhist faith were read, assimilated and translated into conduct, the world would be one hundred times happier than it was. Whatever religion they professed there should be a uniform course of conduct presented for them.

Mr. W. C. Wordsworth said that Christians were taught that their Saviour, Jesus Christ, was the way, the

truth and the life. That was at the very foundation of the Christian faith. If Jesus Christ was only the truth and the life, he would not be the abiding influence and force that he was. It was because Jesus Christ was also the way that he appealed to the human race. He showed the way to man, the greatness, the nobleness of the perception, if only man would follow him. That, he added, was one of the ways in, which the followers of Buddhism looked to Lord Buddha. Lord Buddha showed the way but he had also walked the way and by walking with him men could understand what his Greatness was. Europe and Asia between them had built up a great civilisation and it would be idle to deny or ignore or neglect the part played by either. Lord Buddha gave men a way of living, a way of thinking and a way of aspiring.

Sjt. Ramananda Chatterjee said that he was offering his humble tribute to the great man to honour whom all had assembled at the hall. He was not a profound student of Buddhist history, religion and philosophy himself and did not claim to know the subjects exhaustively. It was neither the time nor the place, he continued, to discuss even what he knew. The teaching of Lord Buddha had permeated the whole country and the Hindu community had absorbed it through the process of time. One proof of the extent of Buddhist influence in Bengal is the numerous books which have been written in Bengali dealing with Buddhism and the considerable volume of poetry which celebrates the Buddha.

It was not under any royal influence, he continued that Buddhism spread to other countries in the world. The Buddhist Bhikkhus burning with zeal crossed dangerous seas and mountains and carried the teaching of the Buddha to China and other countries. Buddhism affords proof of

the fact that countries could be conquered by the force of character and self-discipline. The Buddha laid the entire emphasis upon this life. The Buddha had declared that man must attain his supreme spiritual perfection here in this world and that the way to do this was through acquiring self-reliance. There were many aspects of the life and teaching of the Buddha and it would easily take a long time to study them. In conclusion the speaker said that he offered once more his humble tribute to the great man whose message contained an eternal and immutable truth for mankind.

Dr. S. N. Das Gupta, Principal, Sanskrit College, recited a poem in Bengali which he had written in honour of the sacred Buddha Day festival. A translation of the poem is printed elsewhere in the Journal.

Prof. Benoy Kumar Sirkar observed that Buddhism was a living force among the Hindus of Bengal and in all India. To him the most important element in Buddhism was that wakefulness, "Appamâda" which has been held to be the way to immortality. He was convinced that there were signs everywhere to show that Buddhism was still a vital principle in this country.

Other speakers included Sreemati Mohini Devi, Rai Bahadur Aghornath Adhikari and A. C. Albers. The presidential address is printed elsewhere in the journal. A vote of thanks was proposed by Mr. Sachindra Nath Mukerji. Sreemati Roma Devi sang a closing song with some girls of Sri Vidyapitha.

The guests were treated to refreshments at the end of the meeting, which terminated at 9-30 P.M.

Mr. Johan Van Manen, C.I.E., Secretary Royal Asiatic Society, Bengal, who had consented to address the meeting on the Buddha Day, at Sri Dharmarajika Vihara, wrote to

us to say that he could not come as he had to preside over a meeting at the Indian Research Institute the same evening. This meeting too was celebrating the Buddha Day.

The festival organised by the Maha Bodhi Society commenced early in the morning on the 24th May when the eight precepts were given by Rev. N. Jinaratana at the shrine Hall. There was Mangalacharana at the shrine in the morning, Bandana in the afternoon and illumination at night when the Paritta was chanted. On the 25th the last day's programme was repeated till 10 A.M. after which there was Buddha Puja and the distribution of sanctified food.

There was this year a very widespread interest in the observing of the sacred Day throughout India. Some half a dozen leading institutions in Calcutta celebrated the Day. At Buddha Gaya and Sarnath, the sacred Day was observed with due ceremonies. There was illumination at both the places, feeding of the poor and the giving of *dana* to Bhikkhus.

AT AJMERE

The Secretary, Mahabodhi Society of Ajmere informs us that—

A public meeting was held under the auspices of the local branch of the Maha-Bodhi Society, at the S.M.A.V. Middle school, to celebrate the "Vaisakh-Purnima-Utsav" the triple-sacred festival of the Buddhists i.e., the "Birth-knowledge-Death" anniversary of Lord Buddha. Swami Mohan Ram "Snehi" of the local Religious Research Society presided. Speeches were delivered and at intervals music was also given by the students and by Mr. Tejmal Ubana.

Mr. Prithvi Singh, a gurukul snatak, spoke on the life of Lord Buddha and His teachings. He said that Buddhist Philosophy could stand scientific investigation and that it was Buddhism, which spread the Aryan civilization to the remote regions of the far east and west of which every *Arya* must be proud. India badly neeeds Buddhism at the present time as it could solve all our problems.

Mr. Bhisham Singh Chohan, the branch Secretary, in his speech paid tributes to Lord Buddha for making man free from mental slavery and said that the Buddha-Dharma is a mode of life which the great teacher discovered after long and troublesome experiments and which is capable of making us happy and prosperous here and hereafter if followed sincerely.

Mr. Harjeet Lall said that Buddhism is an international *Arya* religion devoid of untouchability, the nefarious caste system, which should appeal to every rational man.

Other speakers also enlightened the public on the life and teachings of Lord Buddha. In the end the worthy president in his speech said that it was a good omen that we are seeing signs of the revival of Buddhism in India, and that Hindus, Buddhists and other followers of the great Arya Dharma should co-operate in one another's activities.

The meeting terminated at 10 P.M. with a vote of thanks to the chair and the public by the secretary.

### AT HYDERABAD

(FROM A CORRESPONDENT)

The blessed *Vaisakhi* Day, sacred as the birth-day and illumination-day of Gotama Buddha, was celebrated with enthusiasm in Hyderabad (Sind). A discourse on the "Message of the Buddha" was given by Vaswaniji in the

morning to a big gathering of men and women. In the evening the building was illuminated with the light of earthen-lamps. At midnight there was a special meeting; after hymns unto Buddha sung by girls and men, Vaswaniji gave a short discourse. He said:—

"Sacred to millions in many lands is this day. The Day is immortal in history. The day is one of Crowning Glory in the evolution of humanity. This day, centuries ago, was born Gotama. This day, centuries ago, Gotama attained to Buddha-hood: Gotama wrought his Freedom and became "Acchariya Manussa",—a Perfect Man,—a Man Divine! In far-off California they sing:—

"In Lumbni Garden was born the Prince who made the Great Renunciation and attained to Nirvana."

Yes, this day, five and twenty centuries ago, Maya Devi gave birth to Gotama in the fair Lumbni Garden. And when the great Rishi Asita came to see child Gotama, the Rishi wept. And when Raja Suddhodana asked Asita:—"Why weepest thou?" the Rishi said:—"I weep, O King, for unto you is born the blessed one. Long have I waited for his coming: now I have seen the child: now I am content to leave this world." And Asita, the aged Rishi, said further regarding Gotama:—"He brings blessings for many: he will be the healer of his people." Gotama brought blessings to millions: Gotama became a healer not alone of his people but of many nations,—a healer not alone of men and women but also of birds and beasts. He pointed out a path which leadeth out of sorrow and dark into peace and light,—the path of *Dukhanirodha*. In this *Dukkhanirodha-marga* there be 8 steps, *viz.* right views, right aspirations, right speech, right action, right livelihood; right effort, right mindfulness, and right concentration. The goal, the end, is Bodhi, Enlightenment!

Buddha the man of Bodhi, taught compassion to all creatures. The world has not witnessed a greater Prophet of compassion than Gotama Buddha. And has there been a greater Apostle of Reason than Buddha? He taught that Truth was superior to Tradition: he taught that the witness within must be trusted more than the words of a scripture or a sage. He taught that to be self-illumined was the goal of life.

For over 40 years and five, he travelled far and wide, travelled to India's towns and villlages to spread his great Gospel of the Dhamma. And this day some twenty centuries ago, he stretched himself beneath a tree, tired and spent in strength: he prepared to pass into Parinirvana, the Great Light into which the Great Ones go. And before quitting his mortal body, he calmly gave his parting message to the world in words of singular beauty and singular strength: he said:

*Attadipa Viharatha atthasarana ananna sarana*
*Vayadhamma Sankhara appamadena Sampadetha*
*Be a light unto yourself!*
*Be a refuge unto yourself!*
*There is no external refuge!*
*All component things are impermanent*
*Work out your salvation in earnestness!*

There is wisdom, there is inspiration, there is hope, there is strength, there is immense optimism in this message. I know of no greater Exponent of Scientific Religion. He taught not dogmas, not creeds but mercy's golden deeds! He set up the authority of no priest, no scripture: he taught the immanence of Truth. He revealed us to ourselves. He shines a light of the Ages! He stands,—a symbol of a New Religion of Reflection, of

a new culture of Campassion, of a new Civilisation of simplicity and love.

## AT MALABAR

The following report of Vaisakh celebrations at Malabar has been received from Rev. Dhammakhanda:—

The Vaisakh Day representing the day of Birth, attainment of supreme knowledge 'nibbana' of Lord Budha was celebrated at the Buddha Asram, Calicut, on Tuesday, the 25th of May, under the auspices of the Mahabodhi Buddhist Mission.

In the morning, food was distributed to a large number of the poor. In honour of the occasion, Mr. Kasmikkandy Chekkutty presented to the Asram a life-size portrait of Sree Narayana Guru Swami—a great spiritual leader in Kerala.

In the evening, a procession started from the Buddhist temple at the Paran square of Mr. C. Krishnan to the Buddha Asram holding the portraits of Lord Buddha and Sree Narayana Guru with band and a number of children carrying flags and singing songs. Dr. V. I. Raman presided over the public meeting held in the Asram grounds. There was present a large gathering of men, women and children. Proceedings commenced with the singing of songs by Mrs. C. Krishnan (Junior) and Mrs. Manjeri Sundaram.

The president, in his opening speech, said that out of the world's population of 150 crores, no less than 50 crores were Buddhists. The Vaisak Day was celebrated on that day all over the world. The day was most important among the Buddhists. Lord Buddha was born on the Vaisakh day and attained supreme knowledge on the Vaisakh day and passed into Nibbana on the Vaisakh day. After referring to the great sacrifices of Gautama Buddha, the president said

that Buddha taught the people to lead a pure life dealing with practical every-day things. He did not concern himself, unlike other religions, with matters about which they had no personal knowledge. He preached love and sympathy not only towards humanity but also towards animals and birds. India had a glorious history, it was during the time of Asoka, the great Emperor who deputed even his sister to spread Buddhist teachings and started hospitals even for animals. But latterly owing to the force of various circumstances, Buddhism lost its hold on India. It was now strong in China, Japan, Ceylon and other countries. The Mahabodhi Buddhist Mission in Calicut was started only two years ago. The president wished continued success to the activities of the Mission in Malabar. He also thanked Mr. K. Chekkutty for the gift of the portrait of Sree Narayana Guru whose principles were identical with those of Buddha, viz. ahimsa, abolition of caste and slavery and removal of superstitious customs and beliefs.

Mrs. Sharada Krishnan B.A. then spoke on women and religion. Religion she said was the means devised by clever men to suppress and oppress womenfolk. The treatment accorded to women in the name of religion was just like the treatment accorded to Abyssinia by Italy. She cited the custom of Sati, the position of widows, the prohibition of women to inherit property and other instances in support of her contention.

Under Islam and Christianity also, the women's position was no better. Women in the Western countries secured their rights and liberties not through religion but through fighting strongly for their cause. She pleaded for the abolition of all inequalities between man and woman and of caste and other social disabilities. Social emancipation should, she said, go hand in hand with political

emancipation. It was only Buddhism that gave freedom to women.

Mr. E. Raman Menon spoke next on the conditions in the country during the period of Lord Buddh's life. Buddha was born 2550 years ago when rationalistic ideas had come to prevail. The field was cogenial to him to disseminate his rationalist principles. The lecturer discussed at length the reasons why Buddhism declined in India after a thousand years.

Mr. Mànjeri Ramaier addressed the gathering on the glorious teachings of Lord Buddha to relieve the miseries of mankind.

During the interval, Miss Dr. M.A. Sreedevi entertained the audience with music.

Bhikhu Dhammakhanda of the Mahabodhi Buddhist Mission thanked all and appealed for still greater cooperation for mission work. Mr. Kottay Kumaran, Secretary of the Mission then thanked Bhikkhu Dhammakhanda for his great social service.

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## SAMADHI

By Dr. P. Vajiranâna Thera, Ph.D. (Cantab.).

The word Samadhi, best rendered by "concentration", is the most important term in the Doctrine of meditation in Buddhism. It is one of the original terms used by the Buddha himself ; for it occurs in his first sermon. It is there used in the sense of "sammā-samādhi", Right Concentration. Smādhi from the root "sam-a-dhā", "to put together", "to concentrate", refers to a certain state of mind. In a technical sense it signifies both the state of mind and the method designed to induce that state.

In the dialogue, (Majjhima Nikaya, i. 301.) between the sister Dhammadinnā and the devotee Visākha, Samādhi is discussed both as a state of mind and method of mental training. Visākha asked: "What is Samādhi?' The sister replied: "Samādhi is 'cittassa ekaggatā,' literally one-pointedness of mind." "What induces it?" The four applications of mindfulness (satipaṭṭhāna), induce it." "What are its requisites?" "The four supreme efforts (sammappadhāna) are its requisites." "What are the culture of it?" "Cultivation and development of these self-same principles—mindfulness and supreme efforts, are the culture of it."

In this discussion Samādhi, as a mental state, is defined as "cittassa ekaggatā", and this appears to be the first definition of the term in the suttas. In the Abhidhamma this definition is repeated and elaborated with a number of words that are very similar, indeed almost synonymous.

Dhammasangini defines "cittassa ekaggatā" as follows:—
'Yā cittassa ṭhiti, sanṭhiti, avaṭṭhiti, avisāhāro, avikkhepo, avisāhaṭa-manasatā, samatho, samādhi-indriyam, samādhi-balam, sammā-samādhi", (Dhs. 10)—which means "stability, steadiness and steadfastness of mind, absence of scattering and distraction, unscattered mentality, tranquillity, the faculty of and the power of concentration, Right Concentration." (Cf. the Expositor, p. 157).

All these terms are united in the one general sense of samādhi—that is "cittassa ekaggatā". Buddhaghosa Thera's comment thereon says "cittassa ekaggabhāvo=cittekaggatā, samādhissa etam nāma", "one-pointedness of mind is cittekaggatā and it is the name of samādhi". (Asl. 118).

In his Visuddhimagga Buddhaghosa gives the same definition, but makes use of one more word. The special word which sheds more light upon the meaning is "Kusala-cittekaggatā"; that is to say, one-pointedness of mind in the collected state of moral consciousness. In Atthasalini it is said "Kusala-samādhi", concentration of moral consciousness.

In Buddhist teaching therefore, samādhi is to be understood as a concentrated state of pure mind, a necessary preliminary to the spiritual progress towards Arhatship, or final deliverance. The outstanding characteristic of this state is the absence of mental wandering and agitation and it is the dominent mental factor in the process of the elimination of sensory impressions of the lower mind. The unification of the state of mind that rises with it, is its essential function. Tranquillity and knowledge are its manifestation.

In its general characteristic it is described as twofold: (1) the concentration or collectedness of any kind of pure thoughts, and (2) the concentration which is transmuted into the Jhanic or ecstatic state. The former implies collectedness, in the sense of concentration of mental processes upon a single idea, which must always be of a moral nature ; the latter signifies the supernormal state of consciousness, which has passed from the ordinary state to the state of Jhāna where there is no discrimination between subject and object, and this is what is actually implied by samādhi in Buddhist meditation.

From the Buddhist psychological point of view Samādhi is regarded as the positive and most active factor of the spiritually developed mind ; for it must always include the virtues of morality, universal love, compassion, etc.,; and is associated with the psychological principles of psychic powers and self-enlightenment. Samādhi is therefore, opposed to all passive, inactive states of mind, which are considered inimical and capable of proving a hindrance to self-enlightenment. It is only through the power of Samādhi that the mind becomes apt, fit and ready to work for higher knowledge and psychic powers ; and the cultivation of Samādhi is therefore, an essential to the attainment of spiritual happiness and full knowledge.

Samādhi also implies the method, or system, of meditation which leads to a well-balanced, tranquil state of mind ; and in this connection it is known as "samādhi or samatha —Bhāvanā" which precedes Vipassanā, the cultivation of

insight. The explanation given by the sister Dhammadinnā, quoted above, refers to the method of Samādhi as Bhāvanā or the cultivation of mindfulness and supreme efforts, which are respectively the two principles of Right Effort and Right Mindfulness in the Eightfold Path, of which Right (samādhi) Concentration is the culmination.

When Right Effort, which means well directed mental and physical energy, is cultivated with Right mindfulness, well established samādhi is the result: for Right Effort supports samādhi, in the exercise of meditation, preventing it from sinking into a state of mental passivity. Right Mindfulness fortifies the mind with good qualities, and acts as the guiding principle that keeps the mind alert and steady in the samādhi state, not permitting it to lapse into a subconscious condition. These two principles join forces to produce Right Concentration; and their development embraces the whole field of meditation common to both systems, Samādhi and Vipassanā. But when the term Samādhi is used with reference to the method, it must be understood to mean the system of meditation that tends to Samādhi in the preliminary stage, that is to say, before the attainment of Vipassanā.

From what has been said it is clear that Samādhi means a state of mind which is to be developed by systematic training of mind. This training inculcates the habit of mental concentration, which results in spiritual progress experienced in and through the human organism, to a point at which self-illumination supervenes.

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# BUDDHA, THE LIBERATOR

By T. L. Vaswani.

Thy Symbol is the Lotus pure
Our Master thou! the Lotus-Eyed!
Our Leader, Guardian and our Guide!
In search of Truths thou didst endure

Starvation, suff'ring, pov'rty, pain ;
Thy sweet Yasodhra and the throne,
Thy new-born babe and all thy own
Thou didst renounce,—to break the Chain

That fetters Life and makes us all
Such prisoners of Desire-dream ;
In suff'ring floweth thus the stream
Of human life from fall to fall!

In quest of Freedom thou didst go
O Liberator thou of Man!
And seeking thou didst find the Plan
Of cosmic Life in th' long ago!

And all must conquer craving who
Like thee will find the Ancient Way,
The ego maya-self must slay
And the forest-fires of senses cut thro!

O thou a Prophet of th' poor!
A Lover of the bird and beast!
In thee may all the nations meet,
And Life and Freedom new secure!

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# THE BELOVED DISCIPLE

BY BHIKKHU METTEYYA.

Between the two sāla trees the Lord lay down to sleep, and Ānanda, the Beloved Disciple, going to the Vihara, leaned against the lintel of the door and wept bitterly, exclaiming: "Alas! the Father is about to pass away—the Father who is so very kind."

And the Lord inquired of the Brethren: "Where, Brethren, is Ananda."

"Lord, Brother Ananda weepeth, saying: 'Alas! the Father is about to pass away—the Father who is so very kind.' "

And the Lord said to a Brother: "Go and call Ānanda hither."

When the Beloved Disciple returned the Lord comforted him, saying: "Weep not Ānanda. It is in the very nature of things near and dear unto us that we must separate ourselves from them.

"Ānanda! for a long time did you serve me with loving deeds, loving words and loving thoughts. Limitless and unvarying, O Ānanda, was your love.

"You 've acted well, Ānanda, be diligent, and you shall attain Eternal Beatitude."

And the Lord praised the beloved disciple in many more loving words.

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# THIS CIVILISATION

BY T. L. VASWANI.

I know of no greater prophets of Daya Dharma than Mahavir and Gotama Buddha.

Daya Dharma is the very heart of their teaching. Daya means humanity. Humanism is our need. A Religion of Humanity would yet save Hindu Society. For Humanism means love for the poor and outcaste,—love for bird and beast.

The light of Humanism shone in that great disciple of Buddha, viz., Asoka. A king, he lived the life of a Bhikkhu: he became an Apostle of *Ahimsa,* a standard-bearer of Daya Dharma. And he became a pioneer of a New Order. He built hospitals for animals. He abolished animal slaughter. He punished cruelty to bird and beast. He introduced Mercy in education for children. He showed that Daya was not indolence but energy, sanctified work.

Mahavir and Buddha, Asoka and Francis have opened new paths. History is a story of struggles for human rights; and I bow to the patriots and martyrs of humanity. Centuries have been spent in the struggle for the *rights of men.* My heart has cried again and again:—When will be heard the voice of the prophets of *animal rights?* When shall we listen to the great saviours of the bird and beast? Sordid and blood-smeared is this "civilisation", for still we shoot the birds and still we enslave the beasts and still we slay animals to eat their flesh. This "civilisation" built in the blood of the animal and the poor must go. Our

urgent need is *Daya Dharma* or Religion of Reverence for Life!

Unhappy are men and women: for they run after sense-gratification. And the senses decay, and sense-gratification opens the door to disintegration and disease. "The eternal verities which dominate the cosmic order are spiritual," said Buddha, "and spirit develops through understanding. The *bodhi* changes brute nature into intelligence and there is no being but can be transformed into a vessel of truth." In *Daya* is the seed of Transformation. "Kill not!" said Buddha, "but have regard for life!" And far and wide must travel this message *to transform* the world!

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## THE LAYING OF THE FOUNDATION OF MAHABODHI VIDYALAYA (SARNATH)

*Message from Brahmachari Devapriya Valisinha, General Secretary, Maha Bodhi Society, who is at present in Colombo, Ceylon.*

DEAR FRIENDS,

I deeply regret my inability to be present on the happy occasion of laying the foundation stone of the Maha Bodhi Vidyalaya. As General Secretary of the Maha Bodhi Society, I wish to offer you all a hearty welcome—though from this long distance.

It is in the fitness of things that the foundation stone of the School should be laid on the fourth anniversary of the passing away of the great founder of the Maha Bodhi Society, Sri Devamitta Dharmapala. To him we owe the

present Buddhist revival in India and the great awakening that we notice among Buddhists all over the world. He first came to Sarnath in 1891 and after many years of struggle, succeeded in reviving something of the lost glory of the sacred place. Education was foremost in his mind and the first thing that he did at Sarnath was to start the Primary School which is existing even to this day. He also started an Industrial and Agricultural School with the object of teaching village people cottage industry and the scientific method of agriculture. The idea was too advanced for his time and the school had to be closed down. The time has, however, come when his idea of an industrial school would be appreciated, and it is my earnest hope that we shall be able to have an industrial section of the Vidyalaya as well.

We cannot be sufficiently thankful to Seth Jugal Kishore Birla for his great generosity. He has given a magnificent resting place to the Buddhist pilgrims who visit Sarnath, and the gift of the land and building for the Vidyalaya, coming so soon after the Dharmasala was completed, lays us under a deep debt of gratitude to him. He is, indeed, a prince of philanthropists and his name will always be associated in the revival of the greatness of the sacred place. May all his aspirations be fulfilled.

The Maha Bodhi Vidalaya will be guided by Buddhist ideals of Compassion, equality and freedom for the benefit of the people of India and it is my earnest hope that we shall receive their co-operation in this work.

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## BOOK REVIEW

ART AND MEDITATION by Anagarika B. Govinda, Published by The Allahabad Block Works Ltd., Allahabad.

The author who requires no introduction to the readesr of *The Maha-Bodhi Journal* tells us in the preface to the present work that his paintings on abstract subjects exhibited by him at Allahabad having led to widespread public interest, he delivered a series of lectures to explain their philosophical and artistic background. These lectures are now offered in print in an abridged form.

The Anagarika is an earnest seeker of truth and his speculations are deeply related to his spiritual experience. He has relied on the written word only in so far as it serves to help his intuitions. He has brought an independent and highly cultivated mind to the study of every question and his attitude is throughout characterised by a refreshing originality and suggestiveness.

The book is divided into two sections, the first dealing with the psychological and cultural background of meditation and art, the second, with experiences of meditation and their expression in painting and poetry. The chapters are short but they invariably leave behind an impression that lasts. The 12 paintings reproduced in the book with the explanatory notes added bring out interesting phases of the mental life which extend from the chaos of the undisciplined state to that of samadhi when 'sound dies away, silence becomes music, light radiates, the shadows disappear'.

The author's purpose is best told in his own words by which he concludes the work: "As these pictures are

the outcome of meditations, so they may serve others as 'meditation problems', as *koans*. If they lead to new visions, then they have fulfilled their mission, and like, a piece of brick that is thrown away after it has been used to knock at the door, so the *koan* may be forgotten when the gates of the mind are opened" (p. 107).

It can be confidently expected that one who trusts to the guidance of the author in exploring the world of meditation will not be disappointed, for the voice in which he speaks is the voice of sincerity supported by experience.

The book is beautifully printed. The picture on the cover too has been drawn by the Anagarika whose artistic gifts are as high as the subtlety and depths to which the book bears testimony.

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ANCIENT TALES OF HINDUSTAN by A. Christina Albers, 2nd and enlarged edition, 1937. Published by S. K. Lahiri & Co. Ltd., Calcutta, price -12/- pp. 123.

The book is dedicated to Saraswati whom Miss Albers invokes for the acceptance of the poems she has written, wishing that they may produce edifying results wherever they are read.

Miss Albers has in the past tried her hand in writing metrical accounts of Indian mythologies and has shown herself a very capable verse narrator. She has the happy knack of choosing a subject as well as finding out the most significant elements in it.

We welcome the new volume of "Tales" which contains accounts of Eckalava, Sree Krishna, Dhruva, Prahlad, and stories of Vikramaditya, Ganga and Her son, and Chandra Haza. She appends at the end a short bio-

graphical sketch of her life in which we come to learn of the vicissitudes of her fortune, and the unwavering vision which gives consistency and meaning to her life.

The poetical renderings of the ancient Indian mythologies are extremely interesting, and it may be hoped that they will find ready acceptance with the public in this country. What is notable about her present effort is that she has been able to enter fully into the spirit of her themes, handling them with lucidity and a command over language which easily attracts attention.

The following passage is quoted out of *"Sree Krishna"* to show the excellent manner in which she handles her subject:—

....................He speaks,—
"Where morning floats on golden wing
'Mid dreaming vapours beauty breathing,
And love-touching by the kiss of spring
Rose cloudlets the blue sky are wreathing,
Where in the forest loneliness
The em'rald boughs, in rhythm swaying.
Break the fond lovebeams gold caress
Upon the dancing waters playing,—
There am I."

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## NOTES AND NEWS

### *Ceylon's Move for Recovery of Buddha Gaya*

A Buddha Gaya Defence League has recently been started in Colombo with headquarters at No. 32 Frances Road, Welawatte, for the purpose of offering Satyagraha at Buddha Gaya. An appeal has been issued inviting volunteers from all Buddhist countries to co-operate with the League in carrying out its programme. The words of Mahatma Gandhi have been prominently printed on the folder the League has broadcast: "It is preposterous that Buddha Gaya should be in the hands of non-Buddhists. What have you Buddhists been doing all this time? To me it would be a case of life and death. I would have given my life to take Buddha Gaya." We understand that propaganda will be launched in Burma and in different places in India for securing new recruits. Those who are willing to work with the League are requested to communicate with the Secretaries of the Buddha Gaya Defence League.

Whatever is done to put pressure on the Mahant within the limits of law is welcomed by us and will be appreciated by the enlightened members of the Hindu community who are in entire sympathy with the Buddhist cause. But the Mahant, enjoying a prescriptive right over the temple and the adjoining lands, shows little inclination to consider any moral question as regards the legitimacy of his possession. When sometime ago a settlement was practically arrived at through the intervention of the Hindu Mahasabha, the Mahant frustrated every effort of the Sabha and of the Maha-Bodhi Society by his refusal to co-operate at the eleventh hour. But the struggle is well

worth continuing and with the support of the educated public in India there is hope that Buddhists will be able to regain possession of their most ancient and venerated place of worship. We extend our hearty sympathy to the League and wish them every success in their lofty mission.



*The Digha Nikaya in Hindi*

The 'Digha Nikaya' has just been published. It is the third work in our series which we hope to be able to continue until the Tripitaka is rendered in Hindi. The book has run to 356 pages and has been priced at Rs. 5/-. The chief translator Sri Rahula is indefatigable in his labours. The previous two works were also done into Hindi by him. There is no one more competent for the task. His wide knowledge and linguistic gifts are everywhere apparent in the translation. The Hindi public should come to our aid helping us to continue our publications. There seems to be some uncertainty about the character of these books. Many people shun them as being too abstruse and philosophical for them. But this is entirely a misconception. The books are intelligible to any average reader. We hope that the public would appreciate our efforts and would provide us with the funds for continuing this useful series.



*Sj. Devapriya Valisinha's activities in Ceylon*

We expected that Mr. Valisinha would be able to return early in June but the pressure of work is still heavy on his shoulders and he has written to us to say that he cannot come back to India until the beginning of July. He has obtained very satisfactory results in his campaign for securing new subscribers. The number is fast mounting

to a hundred. Response of the same kind from other Buddhist countries will enable us to effect great improvements in the Journal as well as in enlarging our sphere of activity. We hope that some of our readers will co-operate with us in finding new subscribers for the Journal and thus enable us to go on with our work unhampered by the financial question.

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### *Lectures on Buddhism at Lausanne*

One of our esteemed contributors, Mr. H. N. M. Hardy has written to us about lectures he is giving on Buddhism. The information will, no doubt, be of interest to our reeaders, and we are, therefore, printing the following extracts from Mr. Hardy's letter:

"As to the Buddhist activities: It may be of interest to you to know that I am giving a series of lectures on the Dhamma here in Lausanne, of which I have already given five, and plan to give seven more in this series. It will probably be followed by a second series. The average audience has been from thirty to fifty, and each lecture, which lasts an hour and a half, is followed by questions and discussions usually lasting about another hour.

"The titles of those already given were:—

"Introduction to Buddhism; The historical Buddha and the basis of his doctrine; Pratityasamutpada; The Eightfold path (part one); The Eightfold path (part two); which will be followed this month by a lecture on Dhyana or Zen". Mr. Hardy's letter bears the date of 11th April and is written from Renens, Vaud, Switzerland.

* * * * *

### *Mahabodhi Vidyalaya (Sarnath)*

This school which closed for summer in April will re-open on the 5th of July next. It has at present an

attendance of nearly ninety students. It is hoped that it will soon function as a high school. We have already published an account of the laying of the foundation of the High School. It will take a few months for the building to be completed. The question of starting the High School will then be earnestly taken up.

* * * *

## *Ceylon's Trade Commissioner in India*

Mr. M. H. Kantawala, C. C. S., formerly a District Judge in Ceylon, is now staying in Bombay as Ceylon's Trade representative in India. There is a brisk trade in copra, coffee, precious stones, etc. between Ceylon and India. The Trade Commissioner will look to Ceylon's interests and try to adjust the commercial relations between the two countries in a satisfactory manner. It is hoped that the new appointment which Mr. Kantawala holds will be of mutual benefit to Ceylon and India.

* * * *

### A CORRECTION

Several mistakes crept into an article by Rev. Nyantiloka Maha Thera entitled *The Five Groups or Khandas* (published in *The Mahabodhi* for April, 1937). The table below contains the corrections without which the author's arguments cannot be intelligently followed :

| | | | |
|---|---|---|---|
| p. 131 | | I. Corporeality Group | |
| 132 | (left page) | II. Consciousness-Group | (Karm. Wholesome, K. Unwholesome |
| 133 | (right ,, ) | ,, | (K Neutral |
| 134 | (left) | ,, | (K. Wholesome, K. Unwholesome |
| 135 | (right) | ,, | (K Neutral) |
| 136 | | The 14 Functions of Consciousness | |
| 137 | | III. Feeling-Group | |
| | | IV. Perception-Group | |
| 138-140 | | V. Formation-Group | |

p. 132, line 4 read 57 (for 47)<br>
134 ,, 24 ,, Undeludedness (amoha etc.)<br>
135 ,, 39 ,, Greed (for Creed)<br>
137 (10) insert discursive thinking (before interest)<br>
137 (12) strike out interest<br>
138 (71) read Dec. (for Det)

# FINANCIAL

*Statement of Income and Expenditure of the Maha Bodhi Society for the month of April, 1937.*

### INCOME.

| | Rs. | A. | P. |
|---|---|---|---|
| *Sarnath Vihara a/c.* | | | |
| Miscellaneous donations : | 2 | 12 | 9 |
| *M. B. Book Agency a/c.* | | | |
| Sale of Books etc. ... | 122 | 9 | 0 |
| *Sarnath M. B. S. a/c.* | | | |
| Sale of crop etc. ... | 10 | 0 | 0 |
| Mr. T. N. Sharpa ... | 10 | 0 | 0 |
| Shop rent ... ... | 3 | 0 | 0 |
| *Dharmaduta a/c.* | | | |
| Subscriptions ... | 2 | 8 | 0 |
| *M. K. V. Library a/c.* | | | |
| Sale of old paper ... | 0 | 10 | 0 |
| *Maha Bodhi Journal a/c.* | | | |
| Advertisement charges | 8 | 0 | 0 |
| Subscription ... | 5 | 0 | 0 |
| *Food a/c.* | | | |
| Sale of provision etc. | 38 | 6 | 6 |
| *Maha Bodhi Vidyalaya a/c.* | | | |
| Baba Raghavadas for December ... | 25 | 0 | 0 |
| Carried over ... | 227 | 14 | 3 |

### EXPENDITURE.

| | Rs. | A. | P. |
|---|---|---|---|
| *Sarnath Vihara a/c.* | | | |
| Candles, oil etc. ... | 8 | 14 | 6 |
| Bank deposit fee for the Relic casket ... | 50 | 0 | 0 |
| Tonga hire ... ... | 1 | 4 | 0 |
| *M. B. Book Agency a/c.* | | | |
| Stamps, freight, etc. ... | 8 | 5 | 0 |
| Printing bill ... ... | 54 | 13 | 0 |
| Cost of books ... | 114 | 4 | 0 |
| *Sarnath M. B. S. a/c.* | | | |
| Postage ... ... | 5 | 13 | 9 |
| Stationery, coolies etc. | 5 | 6 | 6 |
| Sripala a/c. ... ... | 8 | 2 | 6 |
| *Dharmaduta a/c.* | | | |
| Postage ... ... | 5 | 1 | 9 |
| *M. K. V. Library a/c.* | | | |
| Newspapers etc. ... | 2 | 14 | 0 |
| Iron window frames ... | 13 | 11 | 9 |
| *M. B. Free Dispensary a/c.* | | | |
| Medicine etc. ... | 7 | 3 | 0 |
| Sadananda's expenses | 18 | 8 | 0 |
| Doctor's fee ... ... | 40 | 0 | 0 |
| *Sarnath Institute a/c.* | | | |
| Rly. fare, medicine, Stationery, soap, oil, etc. ... ... | 59 | 9 | 0 |
| Food a/c. ... ... | 144 | 15 | 3 |
| Haldar's bill ... | 19 | 9 | 0 |
| *Maha Bodhi Vidyalaya a/c.* | | | |
| Rly. Tonga etc. for the Principal ... | 20 | 11 | 0 |
| Carried over ... | 589 | 2 | 0 |

## *Statement of Income and Expenditure of the Maha Bodhi Society for the month of April, 1937—(contd.)*

**INCOME.**

| | Rs. | A. | P. |
|---|---|---|---|
| Brought forward | 227 | 14 | 3 |
| *Hindi Middle School a/c.* | | | |
| Fees ... ... | 8 | 0 | 0 |
| *Free School a/c.* | | | |
| Grant for 2 months ... | 40 | 0 | 0 |
| *Calcutta M. B. S. a/c.* | | | |
| Membership fee ... | 10 | 0 | 0 |
| Hall rent ... ... | 59 | 0 | 0 |
| House rent in part ... | 57 | 8 | 0 |
| Telephone a/c. ... | 0 | 4 | 0 |
| Total Rs. | 402 | 10 | 3 |

**EXPENDITURE.**

| | Rs. | A. | P. |
|---|---|---|---|
| Brought forward | 589 | 2 | 0 |
| *Hindi Middle School a/c.* | | | |
| Stationary etc. ... | 2 | 10 | 0 |
| *Vihara Garden a/c.* | | | |
| Salary of a mali ... | 11 | 0 | 0 |
| *Gaya a/c.* | | | |
| Priest's Rly. fare etc. | 15 | 0 | 0 |
| Durwan's pay etc. ... | 9 | 6 | 0 |
| *Vesak a/c.* | | | |
| Postage etc. ... | 5 | 5 | 9 |
| *Calcutta M. B. S. a/c.* | | | |
| Stamp ... ... | 13 | 9 | 9 |
| Charity ... ... | 0 | 6 | 0 |
| Library a/c. ... | 4 | 0 | 0 |
| Cooli, Tram, Soap, Stationery etc. ... | 11 | 4 | 6 |
| Vimalananda ... | 27 | 8 | 0 |
| Priests a/c. Passage & Expense etc. ... | 138 | 12 | 6 |
| Dharmapala Anniversary | 36 | 8 | 0 |
| Electric bills ... | 22 | 14 | 0 |
| Telephone ... ... | 16 | 8 | 0 |
| Corporation tax ... | 39 | 7 | 6 |
| Electric repair ... | 8 | 8 | 0 |
| Salary & allowance ... | 76 | 0 | 0 |
| Food a/c. ... ... | 81 | 6 | 9 |
| M. B. J. a/c. ... | 42 | 5 | 6 |
| Total Rs. | 1,151 | 10 | 3 |




# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

Vol. 45. ] JULY, B. E. 2481 / C. E. 1937 [ No. 7.

## A CONCORDAT

BY EDWARD GREENLY D.Sc., F.G.S., &c.

The great religions of Asia differ from that which prevails in Europe on a number of important points. They differ also from one another. I do not make light of these points of difference. But the purpose of this article is to bring out the fact that there is one matter upon which they all agree, to lay stress on its vital value, and to suggest

(in view of this) the wisdom of a certain change in their attitude to one another.

The matter on which they all agree is with regard to the meaning of "death". All of them, without exception, teach some sort of Future Life. True: they differ as to details, as to the nature and mode of that life. But not a single one of them tells us that death is the end of all.

Let us listen to them one by one, beginning with the further East, then travelling by stages to the West, but reserving Buddhism to the last, because it has been much misunderstood.

The religion of Japan, usually known as Shinto, says little about a future state. But its rites are of reverence to ancestors, which implies that those ancestors are still living, and able to appreciate the rites which are paid to them.

Confucianism, whose rites are also of reverence to the dead, is a good deal more explicit, as in two lines of a hymn to a king:—

> The royal Wan now rests on high,
> Now moves his spirit near to God.

Moreover the Good who have passed away become tutelary guardians of those still on earth, blessing them if they do well.

The Tao does not prevail by numbers, but its influence is wide in China. Here are some phrases from Lieh-tzu, a successor of Lao-tzu:—"Death is to life as going away is to coming." "How can we know that to die here is not to be born elsewhere?" "The dead are those who have gone home, we are the wanderers."

Hinduism will be well known to my readers as the parent of Buddhism. It has had, and still has, countless

forms, the dominant form being now the Vedanta. But all these forms, so far as I know, hold in one way or another, the doctrine of transmigration of souls ; so that Death is a step from life to life. Not that life, in itself, even life in Swarga (Heaven) is regarded as the consummation ; which is absorption into Brahma. But be it borne in mind, this is not annihilation, for in a Pantheistic sense, Brahma is Life.

We now come to Islam. Nothing could be more explicit than its assertion of future existence, in fact, those who deny the resurrection are threatened with terrible penalties. Its Paradise, indeed, has been criticised as being far too sensuous. But it is only fair to say that the more cultured of the Muslims have long urged the view that these things are merely figurative ; and that the nobler saints and martyrs will forget all about such things, and take their joy only in being in the presence of God.

To an Englishman who has been reared in it, Christianity is of course a familiar subject. Not indeed a simple subject, for there are so many churches. But for our present purpose, it is, fortunately, simple. All Christian churches hold, in some form, the doctrine of a Future Life. The only difference of importance is the rejection by the Protestant churches of the belief in Purgatory, which was accepted by both Greeks and Latins at the Council of Ferrara in 1438. But the importance of the rejection has tended to dwindle in recent years, from the decline of a belief in the eternity of Hell. Hell itself has become purgatorial, in the eyes of progressive Christians.

We come at last to Buddhism. Its attitude to the Unseen has been badly misunderstood, not only by foes but also by friends. I once had a letter from a kindly clergyman warning me against it, because it "denies the living soul."

I have on the other hand, met British Buddhists who fully believed that it inculcates the dogma that death is the end of all. There are two sources of these misapprehensions. One is the nature of Nibbana, the other is the An-atta principle.*

Nibbana can hardly be expressed in terms of prose. But the ancient poem called the Udāna contains the following eloquent passage:—"There exists, my Brethren, a Realm which is neither Earth nor water, is not infinity of thought or of space, is not a void ; is neither this world nor another, neither Sun nor Moon. A realm which is neither a becoming nor yet a passing away, not life nor death nor birth. That is the end of sorrow." True, Nibbana is only for the Arahant, for him who has attained the goal. Nevertheless everyone, by dint of ideal thought and conduct, can attain to becoming Arhant. This, however, is very difficult, and usually needs a succession of lives. Consequently, if death be the end, what sort of prospect is there for most men? It would be rigidly limited to what they might succeed in achieving in their three-score-years-and-ten. A poor chance indeed, for how many Arhants have there been in the last 2000 years? The chance, accordingly, could be no more than one in many millions, would be what mathematicians call a negligible quantity.

As for the Anatta principle, I have already shewn (Budh. in Eng. June 1930, pp. 39-9) that it does not mean that death ends all. But we can go much further than that. In Majj. Nik. XXI "Parable of the Snake" (trans. Silacāra p. 180) we are told of several grades of existence after death, and two are in the "heaven-world." Further, Angutt. Nik. II, v, 55 (P.T.S. trans., p. 70) tells of a man and wife

* Whether the An-atta principle were a part of the original teaching, this article will not discuss.

who have lived ever since youth in love, and desiring re-union after death, tell the Exalted One of this wish. He replies that such as they are "will behold each other in the life to come, will in the deva-world win the bliss that they desire." What could be more explicit?

From the foregoing brief review, it is clear that the great religions of the world, whatever their differences on other questions, are all at one on this point:—Life is not a mere blind alley terminating in a tomb.

Now this matter, to my thinking, is of the very first import to Man. Nor is this a mere opinion. The present writer has been taught, by passage through the fire of experience, what it means to have confidence that there is a life to come.

But when men who have been at variance find that they after all agree on the point of main importance, they will, if they be wise, take a leaf out of the book of Nelson, and with regard to other matters, put their blind eye to the telescope, saying they cannot see the signal.

At this point, however, I can hear a criticism:—Buddhism has not been the aggressor. If others would let it alone, it would be willing enough, as it has always been, to let them alone." Which, I fear, must be admitted. But I would draw the attention of Buddhists to the great change which is taking place in the attitude of progressive Christians to other systems of religion. Hostility is dying-out, there is now a rapid growth of sympathy and appreciation. Let this be reciprocated, and I think that things will be better for Buddhism than if it *had* been let alone. For in an atmosphere of appreciation each system will learn much from its contact with the other.

Moreover, there is another motive. Why did Nelson ignore that signal? Because he had a foe to face. Now,

I am able to understand that men should lose faith in a life to come. What I fail to understand is the loss of this faith as an object of *propaganda*. That any being can be found (at any rate if kind of heart in regard to other matters) who is willing to urge upon other men, even on those who have suffered loss, a notion so utterly dismal and black, is surely a most astonishing phenomenon. Yet, however astonishing, the phenomenon is here. Let all religions, accordingly, stand shoulder to shoulder to resist that propaganda, and protect Man from despair.

United, they will be victorious. I do not mean merely from their overwhelming numbers. They have now a powerful ally. A new tendency has emerged in philosophy and in physical science. It was summarised in my article in the Buddhist Annual of Ceylon for 1932.* Materialism is on the wane. It claimed that it was based on science, but that claim is being rejected. Its arguments, on point after point, have been shewn to be shallow and fallacious. Prison walls are breaking down. We are at liberty to frame a spiritual interpretation of the Universe.

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* Let me take this occasion to correct a stultifying misprint in that article. On p. 172, last line but one, for "stars" read "Stas", which is the name of a famous chemist.

# RECENT ARCHÆOLOGICAL WORK IN CEYLON.*

By S. Paranavitana.

*(Assistant to the Archæological Commissioner of Ceylon.)*

I must begin with an expression of my appreciation to the India Society for giving me an opportunity of addressing this distinguished gathering, to the Right Hon. Mr. Ormsby-Gore for giving us the privilege of his presence in the Chair on this occasion, and to Dr. Paul E. Pieris for taking upon himself, and performing so admirably, the duties of the host this afternoon. I am also indebted to Mr. A. H. Longhurst, the Archæological Commissioner, for kindly supplying me with the necessary photographs and slides. It will also not be out of place, I think, if I preface my lecture, which is mainly on the archæological work done in Ceylon during the years 1932-35, with a few observations of a general character on the ancient monuments of Ceylon, the proper maintenance of which is the primary duty of the Achæological Department.

It is hardly necessary to remind the members of the India Society that the ancient art and architecture of the island of Ceylon occupies an important place in a study of Indian art as a whole. The island was converted to Buddhism in the third century B.C. through the missionary activities of the great Indian emperor Aṣoka ; and, along with a primitive form of that faith, were introduced the

* Lecture delivered before the India Society on March 17. The Right Hon. W. G. A. Ormsby-Gore, M.P., presided.

architectural forms and artistic motives which were then current in North India. These underwent in Ceylon a development of their own, much less affected than the art and architecture of the motherland by changes in doctrine and other innovating influences. The ancient monuments of Ceylon are therefore of considerable interest to a student of Indian art for comparison with the remains of early Buddhist art found on the mainland.

The period during which the old Buddhistic culture of Ceylon flourished in full vigour extended from the third century B.C. to the end of the twelfth century; and, in the course of this long stretch of time, hundreds of *stūpas*, monasteries, and other religious edifices, many of them embellished with sculpture and painting of no mean æsthetic value, were founded at the instance of pious Sinhalese kings and nobles, not only at the two old capitals, Anurādhapura and Polonnaruva, but also at other important centres of population. With the decline of the ancient Sinhalese kingdom, those parts of the island which were most flourishing in early times were gradually depopulated, and have been, for nearly seven centuries, given over to the jungle and the wild beasts. The shrines and palaces with which the Sinhalese kings adorned their capitals fell into decay and were often reduced to shapeless mounds.

With the opening up of easy means of communication under British rule and the partial re-occupation of some of the ancient sites, these relics of the past began to attract attention, and in 1890 the Archæological Survey of Ceylon was inaugurated by the Government to preserve as much of this heritage as possible. The Department, in the course of its work during the past, has reclaimed from the forest a large number of important monuments, cleared them of the débris in which they lay buried, surveyed and photo-

graphed them, and is maintaining them with care, so that they may be easily inspected by those who are interested.

Coming now to the subject of my lecture, I propose to confine myself to only three aspects of the recent activities of the Department—namely, conservation, exploration and excavation—and I shall begin with a brief account of the work done to preserve the remains of a monastic building in the vicinity of the Thūpārāma in Anurādhapura, the oldest stūpa in Ceylon. The super-structure of this edifice was of wood and has long ago disappeared, but the stone basement, the flight of steps and the pillars have been able to withstand the ravages of time. At the foot of the flight of carved steps leading to this shrine has been found one of the best of those semicircular sculptured stone which are a characteristic feature of ancient Sinhalese architecture and are locally known as "moonstones." The *makara* balustrades which flanked the flight of steps are unique in that their exterior sides were ornamented with sculptures of a type found nowhere else in Ceylon.

What Time had spared of this once splendid edifice has not escaped the destructive hand of man, for in an attempt to search for imaginary treasures, the stone mantling of the basement, the flight of steps, and the pillars had been wantonly destroyed; the large stone slabs, some of them weighing not less than ten tons, had been broken into many fragments, most of which were buried in a deep pit dug in the centre of the building. The sorting out of these fragments, the ascertaining of their original positions, joining them together, and the reconstruction of the whole basement proved to be a work of great difficulty; but it has been carried out with success. The impressive and well-proportioned flight of steps has been completely restored but for the stone slabs with figures of *nāga* kings

usually placed at the end of balustrades in ancient Sinhalese buildings.

Of the two sculptured balustrades which flanked the flight of steps, the one on the left had been broken into two fragments. These have been carefully joined together, and the completed balustrade has been restored to its original position. On the left side of the sculpture we see the facade of a building with base mouldings exactly like those of the edifice at the entrance to which the stone is placed. On the right are what appear to be seven rocky grottoes, the central one of which harbours two lions. The smaller grottoes on the sides and the summits of the rocks are occupied by pairs of lovers, birds with human heads, and beasts of different kinds. A remarkable fact is that, in some of the grottoes, animals which are by nature inimical to each other are represented sporting together in complete amity. For instance, in one cave is a deer in the company of a tiger. Human figures in ascetic garb are shown on the tops of some of the rocks in an attitude of penance. The figures are depicted on a very small scale, and the weathering of the stone has made some of the details not very clear. But the work, on the whole, has been executed with great skill. What this sculpture signifies has not yet been satisfactorily explained, but it may be surmised that the subject is of an allegorical character.

Another monument recently conserved is the stone bath, known as Kumāra Pokuṇa, situated just outside the Royal Citadel at Poḷonnaruva. Stone baths, or *pokuṇas* (SKt. *puṣkarinī*) as they are called in Sinhalese, are among the most remarkable remains to be seen at the ruined cities of Ceylon, and many examples of them, varying in design and dimensions, can be met with at Anurādhapura as well as Poḷonnaruva. Almost all these have been found within

the precincts of ancient monasteries, and were therefore intended for the use of the monks. The Kumāra Pokuṇa is perhaps the only stone bath among the ruins of Ceylon which did not form a part of a monastic establishment, for it can be identified as the bath called the Silā-pokkharaṇī, which, according to the chronicle, was constructed in the Royal Park by Parākramabāhu I, who reigned in the second half of the twelfth century.

The bath measures 31 feet by 27 feet at the bottom and has recessed corners. The floor is paved with well-cut slabs of stone and the sides, which are faced with stone, are so constructed as to form two gangways. A flight of steps leads, on the western side, to the bath, and on either side of the entrance is a stone spout, carved into the shape of a *makara,* along which the water flowed into the bath. There were three other spouts, one at the centre of each of the remaining sides. Inside the bath was a stone seat carved into the shape of a conventional lotus flower, resembling the lotus pedestals of images.

The slow but steady action of the roots of trees, during the period of about six centuries in which this bath was abandoned in the forest, had displaced the majority of the stone slabs with which its sides were faced, and even those slabs which were still *in situ* were threatening to give way. Hence it was found necessary to dismantle the whole of the stonework, after the necessary photographs had been taken and the position of each slab had been marked on plans specially prepared for the purpose. Fortunately, very few of the stones were missing, and it has therefore been possible to restore the bath almost to its original state. In the course of the work, opportunity was also taken to trace the underground stone pipes and passages through which

the bath was supplied with water from a neighbouring channel and was emptied when necessary.

In addition to the monuments at Anurādhapura, Poḷonnaruva, Sîgiriya and other sites which are now fairly well known, easily accessible and visited by tourists, there are, in various parts of the island, hundreds of ancient sites still buried in forests infested by wild elephants, bears and leopards, and many miles distant from a human habitation. When funds are available, the Archæological Department takes in hand one of the more important of such sites, adding it to the number of ancient monuments maintained by the Government. One such site, which was cleared of the forest and photographed in 1934, is Buduruvegala, in the province of Ūva, where there is one of the most remarkable groups of colossal rock-cut images to be seen anywhere in the island.

On the face of a steep perpendicular rock at this place have been carved, in high relief, seven images of colossal size. The central figure is a Buddha, nearly 60 feet high, and on either side of the Buddha is a group of three other figures. The central figure of the group to the left of the Buddha (Plate I) bears, on his head-dress, a miniature image of the *dhyāni* Buddha Amitābha, and he can therefore be identified as the Bodhisattva Avalokiteśvara. The central figure of the other group has no such distinguishing mark ; but as the Buddha is often represented, in Buddhist iconography, with two attendant Bodhisattvas, Avalokiteśvara and Mañjuśrī or Avalokiteśvara and Maitreya, this figure may be identified as Mañjuśrī or Maitreya. As the last-named Bodhisattva is distinguished by a miniature *stūpa* in his head-dress, and as the figure in question lacks this attribute, we may consider that it depicts, not Maitreya, but Mañjuśrī. The identity of the deities attending on the two

Bodhisattvas has yet to be established. The Bodhisattva to the right of the Buddha is attended, on the left, by a female figure. The images were coated with fine white plaster, patches of which are still to be seen on some of them. Apart from the impressiveness due to their colossal dimensions, some of the figures of this group are of considerable artistic merit. Nothing is known yet of the history of the site, but having regard to the style, the images may be assigned to the period between the eighth and the tenth centuries, when the Mahāyāna form of Buddhism counted many adherents in Ceylon.

A tour of exploration undertaken in 1934 in the south-eastern part of the island, which is one of the wildest and most unhealthy districts of Ceylon and, in part, forms a sanctuary for wild animals, has yielded a good deal of archæological data. I am not dealing here with the large number of inscriptions, mostly of pre-Christian date, discovered during this tour, which throw much light on the ancient history of the island. I would only notice here two sculptures in the round, discovered on the site of an ancient monastery called Situlpavuva (Cittalapabbata in the chronicles). One of these is an image of rather more than life size, carved out of gneiss, and is in a good state of preservation (Plate II*a*), but for the loss of the two arms. The image is interesting both from the artistic and the iconographic points of view, and must be classed among the best products of Sinhalese plastic art. A much-weathered effigy in miniature of a Buddha seen in the head-dress shows that the statue represents a Bodhisattva. In style, the sculpture shows affinities to the Pallava school of art. The other image discovered at the site is both headless and armless, but is much more ornate than the one already noticed. It is of limestone, the use of which points to an

earlier date, the period corresponding in Ceylon to that of Amarāvatī in India.

Another interesting piece of sculpture recently discovered is a Buddha image from an ancient site now known as Puravasankulam. This site, which is in the Anurādhapura District, is in a dense forest six miles away from the nearest village, and its desolate position has helped in the efforts of treasure-seekers to damage the sculpture. In a senseless search after imaginary treasures, they had battered the head of the image and broken it into pieces. In order to prevent further damage to this fine image, it has been brought to the premises of the Archæological Survey at Anurādhapura, and the pieces which had been chipped off the head have been carefully restored. The image (Plate II*b*) seated in the attitude of meditation is of colossal size, and is one of the best Buddhas found so far in Ceylon. The expression of serene calm and universal compassion has been skilfully depicted by the sculptor, and the image resembles, to some extent, the well-known Buddha on the Outer Circular Road at Anurādhapura. In the uncertainty which still prevails regarding the development of sculpture in Ceylon, we cannot be definite as to the date of this image, but we may not be far wrong if we assign it to the fourth or fifth century.

Now I come to some of the excavations carried out by the department in recent years. With the object of throwing some light on the secular side of the ancient Sinhalese culture, investigations were started in the area of the Inner City or Citadel of ancient Anurādhapura. Almost all of the remains that a visitor to Anurādhapura sees today are those of monasteries and shrines, which were located outside the walls, while the Royal Palace and the houses of important citizens were within the walled area. Unlike

the religious buildings, the Royal Palace and other buildings of a secular nature were not constructed of durable materials; hence hardly a trace remains of them now above ground.

Some remains of structures have, however, been noticed in one part of the citadel, noteworthy among them being the ruins of a structure with tall monolithic pillars. An inscription at the site has enabled its identification with the Temple of the Tooth Relic, which, in ancient times, was a part of the Royal Palace. Not far from this is a large stone trough, over 30 feet in length and inscriptions on it revealed that it belonged to the Mahāpālī, the Alms-hall located within the precincts of the Palace, the purpose of the trough being to hold the boiled rice which was distributed to the monks who came daily to the Palace for receiving alms.

As both these edifices were undoubtedly part of the royal establishment, it was considered that excavations in this area would reveal some remains of the Palace, and the work first undertaken in 1928, was continued, as funds permitted, during the field seasons in 1932 and 1933. The results of the work, though not of a startling nature, have added considerably to our knowledge of Ceylon archæology. To the north of the Temple of the Tooth Relic there have been uncovered the remains of a brick building with an elaborately moulded basement and massive walls. This edifice was originally two-storied, and in its inner room is a remarkable stone *āsana* with a chastely moulded profile. The purpose of this building remains a puzzle, but it is unlike any other structure found within the precincts of monasteries, and may therefore be considered as having belonged to the Palace. From the evidence of masons'

marks found on the throne, the building dates from the eighth century.

Excavations in the vicinity of the Mahāpāḷī brought to light a remarkable well with stone-built sides and galleries and flights of steps leading to the bottom. In the neighbourhood of this well was found a small crystal seal of oval shape 5/6 inch in length. This seal, which seems originally to have been set in a signet ring, contains a female figure carved in intaglio. The figure being on a very minute scale, some of the features of the face are not delineated, and the fingers as well as the toes are disproportionately large and ill-formed. The female depicted wears a peculiar head-dress and holds in one of her hands an object which appears to be a flower. Being a small object, it is not possible to assign a date to it from the level in which it was found, but Sir John Marshall, who was consulted, is of opinion that it is a decadent imitation of Indo-Greek or Indo-Persian seals, and may date from the fourth or fifth century.

The excavation of the *stūpa* named Kaṇṭaka Cetiya at Mihintalē has yielded much more important results than the work at Anurādhapura. Mihintalē is a hill eight miles to the east of Anurādhapura, and the name still commemorates Mahinda, the son of Aśoka, who converted the island to the faith of the Buddha. According to tradition it was on this hill that Mahinda, for the first time, met Tissa the king of Ceylon. The Kaṇṭaka Cetiya occupies the summit of one of the spurs of the main hill of Mihintalē, and two steep flights of stone steps lead to it on the east and the south. The upper part of the monument had crumbled down centuries ago, burying the base and the lower part of the dome in the débris, and the mound thus formed, with huge trees growing on it, appeared as if it

were a part of the hill itself (Plate III*a*). No architectural features of the monument were discernible before the excavation, and the real name of the *stūpa* had also been forgotten, another name being in current use to indicate the mound. But some Brāhmī inscriptions of about the first century A.D., yet unpublished, revealed that the mound hid the remains of the *stūpa* referred to as Kaṇṭaka Cetiya in the chronicles.

The *Mahāvaṁsa*, the well-known Pali chronicle of Ceylon, contains several references to this *stūpa*, the earliest one being a record of its enlargement by the addition of a stone envelope, by Lañja Tissa, who reigned in the middle of the first century B.C. It is, however, nowhere recored when, and by whom, the *stūpa* was founded and what relic it enshrined. But as the monument is stated to have been enlarged by a king of the first century B.C., its original foundation must have taken place a century or so earlier, and it has therefore to be counted among the earliest *stūpas* in the island, dating shortly after the introduction of Buddhism.

The removal of the vast accumulation of débris brought to light the base, the lower part of the dome and the four frontispieces or altars at the cardinal points of the *stūpa* (Plate III*b*). The Kaṇṭaka Cetiya does not approach in size the giant *stūpas* of Anurādhapura, but it is nevertheless a monument of considerable magnitude. It has a circumference of 425 feet at its base, and thus very few of the ancient *stūpas* of India can compare with it in size. The dome is still preserved to a height of about 40 feet from the level of the paved courtyard, but the greater part of the structure had come down, and what we have now is only a small fragment of the original dome. Comparing it with other ancient Sinhalese *stūpas* of similar dimensions

at the base, and which are better preserved, we can conjecture that the original height of the monument, from the base to the crowning umbrella on the top, must have been not less than 100 feet. When it was in its pristine glory, with the dome covered with a coating of brilliant white plaster, with its gilded pinnacle and its four elaborately sculptured frontispieces at the four cardinal points, the *stūpa,* crowning the hill-top, must have presented a spectacle of singular beauty.

The base of the *stūpa* is formed of three terraces, built one over the other in a stepped arrangement, faced with smoothly cut blocks of limestone and having a moulded profile. These terraces, being faced with stone, are better preserved than those of any other ancient *stūpa* in Ceylon, and give us a good idea of the architectural features of the base of an early Sinhalese *stūpa.* The stone facing does not end with the uppermost of the three terraces, but is continued for about two feet at the base of the dome. Above this, the dome is entirely of brickwork. The fact that the terraces and a small portion of the dome were faced with stone confirms the statement in the chronicle, which we have already noted, that this *stūpa* was enlarged by the addition of a stone mantling, some time after the date of its original foundation. But the chronicle seems to be only partly correct, for the stone mantling does not extend to the whole height of the dome.

The frontispieces or altars projecting from the base at the four cardinal points are the most interesting architectural features of the monument. These frontispieces are a peculiarity of the ancient *stūpas* of Ceylon, no features exactly resembling them being found in connection with any similar monuments in India, though

the *āyaka*-platforms of the *stūpas* at Amarāvatī and Nāgārjunakoṇḍa have some resemblance to them. We are also still in the dark as to the purpose which these ornamental structures served, and the terms "frontispiece" and "altar" are adopted in referring to them for want of a more appropriate one. All the great *stūpas* of Anurādhapura were provided with these frontispieces, but only one of them is in a fairly good state of preservation. Moreover, it is found at a site over which the Archæological Department has no control, and the neglect of its proper maintenance by those who now claim its ownership will make its disappearance only a matter of time. Accordingly, the discovery of several of these structures at a monument in the charge of the Archæological Department is of importance, for their preservation for the benefit of students of the islands's past is assured.

The frontispiece of a Ceylon *stūpa* consists of a screen-like construction of solid brickwork, for the most part faced with stone, with a central projection and wings on both sides. The base of the structure is similar in profile to the lowest terrace of the *stūpa*. Above this the stone facing consists of horizontal layers separated by string-courses. Projecting elephant-heads, *makara-brackets* and lotus petaræ form the principal decorative motifs, and some of the string-courses are further ornamented by friezes of dwarfs or geese and floral designs. The side wings are flanked by stelæ, the exposed faces of which are covered with decorative sculptures, and which are surmounted by figures of lions, elephants, horses, or bulls. The upper part, which is not stone-faced, is divided into several solid *vimāna*-like constructions with niches containing figures of deities. The photograph of the eastern frontispiece of the Kaṇṭaka Cetiya, showing what these structures are like

much better than any long verbal description, is reproduced in the Annual Bibliography of the Kern Institute (1934).

Of the four frontispieces of the Kaṇṭaka Cetiya, the eastern one was found in a fairly good state of preservation, and the western in such a dilapidated condition as to preclude any possibility of its restoration. The other two had suffered much from the action of the roots of trees which grew on the mound, the stone facing in many places threatening to fall down with the removal of the mantle of earth which held it together. It was therefore necessary to adopt conservation measures simultaneously with the progress of the excavation work, in order to ensure the stability of these interesting structures.

The sculptures on the stelæ flanking the frontispieces are among the earliest examples of the plastic art of the ancient Sinhalese (Plate IV). They are mostly of a decorative nature, and some of the motives employed are reminiscent of the decorative sculptures on the pillars of the gateways at Sanchi. The commonest motif is a foliage design springing up from a vase and crowned by a Buddhist emblem or a *nāga* figure and, in one case, a goddess seated on a lotus. In one example, the foliaged scroll is so designed as to form five circular spaces, one above the other, in which are, respectively, the figures of a cock, a lion, a bull, a man and an elephant. In another are pairs of men and animals standing back to back on either side of the stem. These decorative designs resemble those on stelæ already found at the Anurādhapura stūpas, but the stelæ of the eastern frontispiece are decorated in a manner quite different from anything yet found elsewhere in Ceylon. The whole surface of the broader side of the stelæ is divided into four rectangular panels, which, starting from the bottom, are occupied by a foliage pattern, an elephant, a second foliage

pattern, a peacock with young, and a decorated vase from which spring leaves and flowers with birds sporting among them. The narrow sides of the stelæ are decorated with a tapering stem springing from a vase, with convetionally treated leaves spreading on either side. Besides these, *nāga* figures in human form are found on some of the stelæ. The style of the sculptures is very archaic, and they should date, at the latest, from the first or second century. In some the sculptures, a certain influence of the Amarāvatī school can also be detected.

The frieze of *gaṇas* on the upper string-courses also deserve notice. The dwarfs do not form a monotonous series, but are depicted in various lively attitudes, some beating drums, others sporting with lions or cobras, and one actually standing on his head. Some among these *gaṇas* are animal headed, and particularly interesting is one *gaṇa* with the head of an elephant. He is seated with attendants, bearing various obects in their hands, on either side of him. He may with justification be considered as a prototype of the familiar god Gaṇapati.

In the niches of the superstructures of the frontispieces were images of various deities, a few of which are still in position. Being of brick and stucco, the great majority of these figures have been damaged when the heavy mass of masonry fell down on them from the *stūpa*. In the débris, however, were found a number of heads of stucco and terra-cotta, some of which show very skilful modelling, and can stand comparison with the best of the stucco heads found on ancient sites in India.

*—From "Art and Letters", London.*

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# THE INDO-ARYAN ORDER OF SOCIETY

## A REVIEW

BY ANAGARIKA B. GOVINDA

* Dr. Alfred Geiger's scholarly work on the Indo-Aryan Order of Society, its foundation and its structure, will be of special interest to the Indian reader, as it shows from what point of view a modern European sociologist approaches a subject of this kind. Though the Author does not claim to be an Indologist, the selection of his material shows a good judgment and a careful study of all the available sources. India to him is not only a strange and remarkable object of research work, merely serving the purpose to establish some new theory or to satisfy the curiosity of the scholar, but it is an important stimulus towards the solution of the present social problems of Europe. India —in spite of its present weakness and misrepresentations— appears to the Author as the highest example of life on a mystic foundation known to history, an example for the general fertility and creativeness of mysticism in social and individual life. India to him is the country which contains the most ancient elements of Aryan religion and philosophy, though overgrown and hidden in many ways.

But his love for Indian mysticism and Aryan origin is not free from a certain dogmatism. To him mysticism is a characteristic of the Aryans, "because it is typically Aryan to search God within ones own heart, not outside and beyond". And not enough with this: there is only

* Dr. Alfred Geiger: "DIE INDOARISCHE GESELLSCHAFTSORDNUNG", Grundlagen und Aufbau. Published by J. C. B. Mohr (Paul Siebeck) Tübingen (Germany).

*one* form of mysticism which the Author is ready to recognize. He approves of the interpretation which Shankara has given to the teachings of the Upanishads, but he is not able to see that other forms of religious expression are equally justified and equally vital and necessary to Indian civilisation. He wants to condense Indian thought into *one simple* formula: the relationship between the One and the manifold appearance, between the Undifferentiated and the Differentiated, "das Eine" and "das Viele" (there is no exact equivalent for these German expressions as in English the gender cannot be rendered, which is of deciding importance in this case). His investigation shows that this is not possible, but instead of dropping his theory he decides dictatorially that all those movements, which do not harmonize with his formula must be wrong in their outlook. Thus the Sāmkhya system was a failure on account of tearing asunder the two sides of his equation ("das Eine" and "das Viele") with the result that the world and the human society are reduced to a "casual mechanism". The Shiva-Shakti cult is equally described as a failure because of the fusion of these two principles. The world and the human society grow into a "demonically distorted universal relationship, a unity of creation and destruction". Buddhism suffers from a similar misconception as the Sāmkhya: it reduces the world and the human society to a "causal mechanism". (How long will it take until Westerners understand the difference between the mechanical causality of science and the Indian idea of psychic interdependence, karma, dependent origination or paṭiccasamuppāda). While Buddhism, according to Geiger, dissolves the Differentiated ("das Viele"), the theism of Rāmānuja dissolves the Undifferentiated ("das Eine") by discarding the abstract Brahman.

In a similar way the Yoga system, the Hatha Yoga, Mahāyāna Buddhism and Jainism are discarded as deformations ("Fehlformen") of Indian thought. (Pp. 96/97).

This shows an astonishing lack of understanding for spiritual needs and religious developments which cannot be judged in terms of right or wrong like the examination papers of a schoolboy. Life cannot be measured by theories —they may be as logical as mathematics—nor by preconceived standards or ideal patterns.

In reality the different Indian religions and philosophical systems are not simply more or less successful attempts to solve the same problem, but each of them starts from a different point of the spiritual way (there can be no standstill in life), with a different attitude, from an entirely new point of view, and therefore the problem could never remain the same even if the terminology would not change.

The highly idealistic teachings of the Upanishads— which themselves were the reaction (or spiritual compensation) against the sacrificial ritualism of the previous period —these idealistic teachings were followed by a philosophy of matter, the Sāmkhya system (which, however, had nothing to do with "materialism" in the modern sense of the word). This philosophy of matter or "substance" was followed by the early Buddhists who denied the reality of substance and replaced it by the momentariness of phenomenal elements as experienced by the human mind. In a later stage of Buddhism again the Sarvāstivādins, who held that everything exists potentially, were followed by the Śūnyavādins, who maintained that nothing exists (in the absolute sense). Shankarāchārya, who emphasized the abstract truth of the unqualified Advaita was opposed by Rāmānuja who taught the qualified Advaitavāda.

It is not the pleasure of contradicting which leads to these reactions but it is the natural rhythm of spiritual breath which cannot move in one and the same direction indefinitely but must turn back, after having exhausted its possibilities, into the opposite direction in order to escape suffocation, i.e. mental stagnation. But just as there cannot be two inhalations which contain the same air, so even those spiritual movements of different periods which run in the same direction are not identical, even if they are similar in terms.

We only need to take such a familar term as nirvāna. The same word is used in Brahmanism and in Buddhism and yet, how different are the ideas and feelings associated with it and its general emphasis in these two systems. Not that the nirvāna of Buddhism contradicts or excludes that of Brahmanism *or vice versa;* they simply belong to different categories of concepts. There cannot be any contradiction between these terms—not because they are identical—but because they stand on different grounds. They belong to different disciplines: the one to that of psychology, the other to that of metaphysics. Even if we assume that the same "reality" stands behind both terms, it would not change their position, because it is not the Reality which is the subject of discussion in the different systems of thought and religion but the human experience and the various methods of its cultivation and definition.

The productiveness of Indian thought is mainly due to this variety of attitudes which were not the outcome of abstract considerations but of ever new experiences of life. It is therefore needless to search for *one* standard solution of all the problems arising from these different attitudes; in fact, it is not a matter of solutions at all (at least not of intellectual ones which lend themeselves to abstract

theories) but of modes of consciousness of life, or realisation.

It is for this reason that Indian civilization has been more tolerant in spiritual things than any other. If, nevertheless, Geiger speaks of bloody wars between Brahmanical, Buddhistic, Jainistic and Mohammedan denominations (p. 184) in order to show that Indian tolerance is a fiction, he greatly misinterpretes history. Though isolated cases of intolerance may have occurred, there were no wars between Indian religions, and even when the country was invaded by the Mohammedans no religious fanaticism was shown on the part of the population. This may be hard to understand for the average Westerner whose history is one single chain of intolerance and bloody persecution of heathens and heretics. Conversion by force has been entirely unknown to Indian religions, and even conversion by persuasion and outward propaganda, as it is practised up to the present day by Christian missionaries and their powerful institutions, were foreign to Hindu civilisation. Upto the present day intolerance has not died out in the West ; on the contrary, it seems to have come back to Europe in its worst form, though it may have changed its field of activity.

The idea of *ahimsa* or non-violence, which is at the bottom of tolerance, is therefore either misunderstood or rejected by the West ; because once this idea would be recognized as the precondition of higher ethics, Western civilisation would lose its very foundation. I cannot help feeling that Geiger tries his best to "rehabilitate" India from the odium of non-violence by emphasizing all those features of Indian life which might be interpreted as a rupture in the law of ahimsa. It even seems to him that "this law does not fit properly into the hierarchical order

of Hinduism" (p. 185), and he goes so far as to say that ahimsa and violence belong essentially together in a sense which excludes any humanitarian eudaemonism, liberalism and pacifism (p. 187)! These properties which used to be the very ideals of human civilisation, seem to have fallen in disregard, because the Author takes great pains to make it clear that ahimsa has nothing in common with pacifistic or liberal tolerance. The love of peace and of spiritual liberty may have many degrees, but even in their imperfect forms they are certainly better than their negation, and there can be no question that ahimsa can never be dissociated from this striving after peace and spiritual liberty. Ahimsa is not based on cowardliness and egoism but on the profound respect for the sacredness of life and its conscious expression which is essentially divine. The more man realizes this divine nature within himself the more he will be able to recognize and to fulfil the law of ahimsa. Geiger himself says: The epistomological presupposition of every pacifism is that man as such is good and divine and that therefore everybody has the right to be free and unmolested in his convictions. But this, according to Geiger, has nothing in common with ahimsa, on the contrary, ahimsa excludes such abominable superstitions! Instead of the simple human attitude which even the humblest heart can grasp, the Author has invented a definition of ahimsa which is as abstract as it is elastic; ahimsa is non-violence (Schonung) towards the eternal order of things (p. 186). One should think that the "eternal order" is something that exists unchangeable and unshakable by human influences. And furthermore, what is "the eternal order of things?" This nobody knows! To the cannibal the eating up of his enemy will appear nothing but the "eternal order of things" just as a modern general will drop bombs on

women and children without feeling the slightest disharmony with the "eternal order of things". Geiger finally obscures the idea of ahimsa by supposing that it is more directed towards animals or subhuman life in general. As an example he mentions the protection and veneration of the cow which forms a striking contrast to the severity of certain caste laws which show apparently little consideration for human fellow-beings. All these misunderstandings would have been avoided if the idea of non-violence had been accepted without restrictions and prejudices in its fundamental *religious* attitude and not as a sociological construction. Like every claim of higher ethics the law of ahimsa can perhaps never be realised by society as a whole, but only by individuals and in stages and, but it can be the directive principle of society ethics, the ideal towards which humanity may strive. Though the idea of ahimsa is only a minor problem of the book under review, its importance is so fundamental that no misrepresentation should be allowed to pass unchallenged.

On the other hand it must be said to the credit of the author that the main parts of his work, which are confined to the sociological problems of Indian civilisation, have been treated with much understanding and real sympathy. After the rather inadequate discussion of Indian metaphysics one feels that here the author reaches again firm ground and that he is at home with his subject. His description and analysis of Hindu society are very instructive and well observed. He shows the basic conception of the Dharma and how the edifice of the castes rests upon it. He describes the nature, the origin, the development, the duties and restrictions of the main castes: the Brahmins, the Kshatriyas, the Vaishyas, the Shudras, and the position of those who are outside the caste system. He discusses the

problems of untouchability, labour and modern revolutionary movements, as well as the social structure in terms of family, village community and nationality. He. then analyses the ethical values of the society in general and of the householder and the yogin in particular. After thus having given ground plan, front elevation and section of Hindu society, the Author explains the meaning and the functions of the different stages in the life of the individual: discipleship, family life, retirement, and hermit life (or that of the wandering sanyasin).

Geiger remarks that the inner unity of Indian society depends on the connection of these four stages, among which the fourth. that of the hermit or sanyasin, is of special importance to Hindu civilisation. To the outsider it may appear merely as a kind of world-negation or resignation, a giving up of the struggle of life. But Geiger points out that this last stage has nothing to do with pessimism or any sort of negativism, that it is not a defeat but a triumph over life, the cardinal point of the entire order of society. Just as the highest Brahman is beyond the world and yet the sources of all that exists, so this ultimate state of human existence is beyond mundane life and yet the source, the inspiration of the highest values of civilisation. The remaining of the mystic in life is not a "remainder" ; it is a mission to reform life while dwelling in the state of realisation (p. 214). The Buddha's life is the best example for the fulfilment of this mission: After attaining the highest realisation, i.e. enlightenment, he turns back into the world in order to serve his fellow-beings by giving them a higher conception of life.

This is the greatest lesson India has to teach the world, and if the book under review is able to convey something

of this spirit to the present generation—as I hope that it will—the Author's aspiration will be fulfilled: that light may fall from India upon a world struggling for new values.

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# FIDELITY

By Bhikkhu Metteyya.

*Wife is the sweetest comrade.*
*Wife is the best wealth.*

—Lord Buddha.

Bimbisāra was the fairest sovereign of India, and he was saintly too.

Avid of empire, Ajātasattu, his own son, went to kill him.

But before the righteous father prince stood paralyzed.

And Bimbisāra, when he discovered the plot, gave Ajātasattu the throne.

But Devadatta said: "You are like one who makes a drum with mice enclosed in it. Kill your father."

"How?"

"Imprison him and starve him."

Ajātasattu imprisoned his saintly father and decreed: "No one save my mother, can approach him."

And the faithful queen took her revered lord food in a bowl of gold, concealed in her waist.

Discovering which Ajātasattu ordered: "Let her not go with anything hidden in her waist."

Next she took him food concealed in the flap of her gown.

Which also Ajātasattu stopped.

Then she sustained him with food carried in her tuft of hair.

Which knowing, Ajātasattu ordered, "Let not my mother visit him with her hair tied up."

Then she took him food in her golden sandals, and Ajātasattu ordered: "Mother, go not with sandals on."

Finally, the faithful queen bathed her body in scented waters, besmeared it with honey and ghee and visited the dear old king.

He licked her body and lived thereby, discovering which Ajātasattu said: *"Mother, thou shalt pay him only one more visit."*

And it came to pass that she paid him her last visit, and weepingly said: "Lord, O Lord, thou who wert the Lord of Ind, why didst thou bring up thine own enemy. Lord, this is my last visit to you. Never more will I see you, Dear Lord! forgive thy lady all her faults."

And she went, weeping all the way.

From that day the King received no food. But his faith in the Lord Buddha sustained him. He paced the prison meditating, and his body shone like gold.

Hearing which Ajātasattu ordered: "Allow him not to pace to and fro. Mangle his soles, salt them and burn them with burning charcoal."

Now, when the torturers approached him, the good King said, "Children, Do your duty. I bear no ill will against you or against my son. May you live long."

Not long after the good King died, exclaiming, *"O Buddha! O Dhamma! O Sangha!"*

And the faithful queen too died of love for him.

From that day Ajātasattu knew no sleep.

And it came to pass that one moonlight night, Ajātasattu went to the mango-grove where the Lord Buddha resided. He beheld the company of the Saints and the Master in meditation. Although there were many hundreds

of Brethren, Ajātasattu heard neither sneeze nor speech, the whole scene was one picture of peace, quite quiet; the Lord and the disciples sitting in Aryan silence. That very sight gave Ajātasattu peace, and he solemnly wished, "May my beloved boy Udāyi be blessed with the same serenity and peace."

The afflicted Ajātasattu confessed his crimes to the Lord, and the Lord blessed him.

Since that day the unhappy King slept happy.

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# THE SIGNIFICANCE OF THE POSON FULL-MOON

By Bhikkhu Piyadassī.

The Poson Moon (June) brings to our mind the blessed visit of the Venerable Mahinda to the lovely land of Lankā some two thousand three hundred and ten years ago.

He was the distinguished son of the emperor Asoka of Māgadha and the Sakyan princess Devi.

Nearly two and a half centuries before the Christian Era Lanka's sovereign was Devānampiyatissa, the beloved of the gods. During his time the pious king Asoka was ruling over the whole of India. Though these two sovereigns were separated by the expanse of the Indian ocean and although they never saw each other, there grew up a genuine friendship between them and gifts were exchanged.

Here it should be mentioned that at that time while Buddhism was the state religion of Asoka's empire, Brahmanism reigned supreme in the holy land of Lanka.

Asoka, enlightened and converted by the seven years-old saint *Nigrodha,* spared no pains in propagating the sublime doctrine of the Tathāgata in almost every part of the then known world. As an ardent follower of the Lord Buddha he emulated His noble example and worked ceaselessly for the happiness of the world. He renounced all worldly pleasures and worked day and night for the welfare of the world.

History says: —

"Asoka's zeal for the propagation and enforcement of the practical moral code of Buddhism, or Law of Piety, led him not only to adopt within his own vast dominions the measures which seemed best adapted to the purpose, but in a well considered scheme of missionary effort."

H. G. Wells in his 'Outline of History' describes the saintly emperor in this wise: —

"He was no mere religious fanatic. But in the year of his one and only war he joined the Buddhist Community as a layman, and some years later he became a full member of the Order, and devoted himself to the attainment of Nirvana by the Eightfold Path . . . . He created a ministry for the care of the aborigines and subject races. He made provision for the education of women. He made, he was the first monarch to make, an attempt to educate his people into a common view of the ends and ways of life. He made vast benefactions to the Buddhist teaching orders, and tried to stimulate them to a better study of their own literature. . . . . Moreover, he sent missionaries to spread the noble and reasonable teaching of his master throughout the world, to Kashmir, to Ceylon, to the Seleucids, and the Ptolemies . . . . For eight and twenty years Asoka worked sanely for the real needs of men. Amidst the tens of thousands of

names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Asoka shines, and shines almost alone, a star. From the Volga to Japan his name is still honoured. China, Tibet, and even India, though it has left his doctrine, preserve the tradition of his greatness. More living men cherish his memory to-day than have ever heard the names of Constantine or Charlemagne."

With an earnest desire to drench this little isle of Lankā with the divine nectar of the Buddha Dhamma and as a token of his intimate friendship with king Devānampiyatissa, Asoka requested his only son Mahinda, who had by that time renounced all worldly pleasures, to visit Lankā.

It was in the eighteenth year of Asoka's accession to the throne that Mahinda left for Lankā.

It was the full-moon day of Jeṭṭa (Poson) in 236 B.E. that the Venerable Mahinda together with four other Theras, Sumana Samanera (Novice) and Bhanduka, the lay disciple, left Sānchi and alighted on the summit of *'Missaka' mount* now known as *Mihintale* seven miles from Anurādhapura.

Now on that day while the inhabitants were celebrating the "Salila" festival, King Devānampiyatissa departed to the woods with a retinue for elk-hunting. Not long after his entering the woods, the king caught sight of a huge elk. Forthwith, he chased his game and happened to pass the "Missaka" Mount upon which Venerable Mahinda and his followers stood. To his utter amazement the king beheld the dignified individual whose saintly and peaceful face promptly arrested his attention.

"Come hither Tissa," said the Saint in his sweet voice. The words fell on the king's ear and he was wonder struck,

"What mortal can call me by my name, can he be an un-human, a Deva, or a Yakkha?" thought he.

Then filling the air with his divine voice the Thera breathed forth: —

*Samanā mayan Mahārāja—Dhammarājassa sāvakā,*
*Tave'va anukampāya—Jambudīpa idhāgatā*

*Samanas are we mighty monarch,*
*Disciples of the King of Righteousness,*
*Towards thee out of pity*
*From the 'isle of Rose Apple' hither come we.*

Hearing these words of the Venerable Mahinda, the king was filled with joy. His memory soon returned to him and he recollected his faithful friend Asoka and his merciful message. Now the king was fully convinced that the saintly figure in saffron robe was none but the distinguished son of Asoka.

Forthwith, doffing his bow and arrows he approached Venerable Mahinda in response and quietly seated himself near the Saint. After a pleasant conversation to test the monarch's wisdom, the Thera perceived that he was capable of comprehending the message of the Master. Accordingly he expounded to the king the *'Cūla Hatthi Padopama Sutta'* (*The Short-Trail*) a discourse of the Buddha.

In the end the king in his great delight embraced the new Faith and sought refuge in the "Triple Gem". His retinue too emulated the example of the king.

In no time this peace breathing news spread throughout the length and breadth of the island even as a forest fire and before long Buddhism was established firmly in Lankā and thence forth she won the name of *"Dharmadvīpa"*, or *"the Land of Righteousness"*.

Since that memorable day the Poson Full-Moon is being observed by Buddhists as a sacred day and as a mark of gratitude and reverence to the Venerable Mahinda, the bearer of the Torch of Truth to Lankā. May we cherish for ever his memory with gratitude and reverence.

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## TRUTH—THE TOWER OF STRENGTH

The Lord was on His last journey, and He was ill.

With strong will He suppressed the pain and the sickness left Him for a while.

Coming out from the Perfumed chamber He sat down in the shadow thereof.

And Ananda the beloved disciple, coming to Him said, "Lord, I've beheld how Thou wert in health, and I've beheld Thee suffer. Lord, at the sight of thy sickness my strength left me, my body trembled like a creeper, and even the horison darkened for me."

And the Lord made reply: "*Yea! Ananda, I now am grown old, full of years, the end of my journey draweth nigh.*

*Just as, Ananda, a worm-out cart needeth the help of thongs, the body of the Buddha also needeth bandaging up. Thus only can it be kept going.*

"Therefore, O Ananda, be ye Islands unto yourselves. Be ye your own Refuge. Seek no external refuge. Hold fast to the Dhamma as an Isle. Hold fast as Refuge to the Dhamma. Seek refuge in none but your own selves."

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# THE ELEVEN BLESSINGS IN CHINESE
# AN APOLOGY TO DR. ANESAKI

BY A. J. EDMUNDS.

In the January issue I said that Anesaki had failed to find these in the Chinese. This was because I had relied on the American edition of "Buddhist and Christian Gospels." My Philadelphia printer omitted all Chinese for want of font. In the Tokyo edition the corresponding text (C. T.) had been relegated to the end along with the actual Chinese, contrary to Anesaki's usual habit. He gave the correct reference to the Numerical Collection.

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## NOTES AND NEWS

### *Mr. C. T. Strauss Passes Away.*

It is with deep regret that we have to record the passing away of Mr. C. T. Strauss who had been a member of our Society ever since his conversion to Buddhism in 1893. The sad event took place in Zurich, Switzerland, where he had lately settled down. Mr. Strauss was the first European to publicly declare himself a Buddhist. It was at the famous Parliament of Religions held at Chicago in 1893 that he made this declaration and it was the only conversion that took place on that historic occasion. The five precepts were administered by the Venerable Sri Devamitta Dhammapala (then Mr. H. Dharmapala), the Buddhist delegate, to whom he was devoted as his teacher to his last day. His conversion created a stir in the United States as it was an unusual thing for a Enropean to accept an Eastern religion.

Mr. Strauss spent sometime in India and Ceylon and wrote several books on Buddhism which were highly appreciated by the reading public. His last act was to present his valuable collection of books to the Mulagandhakuti Vihara Library at Sarnath. His name will, therefore, be always associated with the work started at the sacred place. Our sympathies go to his daughters and other relations at their loss. May his aspirations be fulfilled. *Aniccā vata Sankhārā.*



## *The General Secretary's Return to India.*

Mr. Devapriya Valisinha, General Secretary of the Maha Bodhi Society, returned to India a week ago after three month's extensive tour in Ceylon. Though he went to Ceylon in connection with some business connected with the Society, he took the opportunity to visit as many places as possible and make the Buddhist work carried on in India known there. We are glad to learn that addresses which he delivered at various places in the Island created much enthusiasm especially in the Buddhagaya Question. He was also successful in getting a large number of subscribers to the Maha Bodhi Journal, the total nearing 200. The following gentlemen also joined as life members of the Maha Bodhi Society by paying Rs. 250/- each ; Messrs. R. M. Peiris, P. D. Richard and Muhandiram M. G. Perera. The names of the life subscribers of the Journal enlisted are:— Mrs. A. S. F. Wijegooneratna, Dr. W. L. Vitharana, Mrs. Ellen Senanayake, Miss Tejawatie Piyadasa and Mr. D. L. F. Pedris. Our thanks are due to the following gentlemen for assisting Mr. Devapriya Valisinha in his campaign to obtain subscribers: Mudaliyar Peter Weerasekara and Mr. and Mrs. Raja Hewavitarne (Colombo), Mr. Francis Gunaratna (Kandy), Kaviraj D. D. W. Prathiraja (Kurunegala), Mr. Justin Wijewardana (Matara), Messrs. H. B. Gunawardana and H. A. Gunasekara (Galle), Mr. K. T. Wimalasekara and Mr. M. R. Peries (Panadura), Messrs. D. Amaratunga and Miguel (Nawalapitiya), Messrs. D. M. N. Moonesingha and P. A. Wickramasingha (Gampola).

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### *The Retirement of the Secretary, Ceylon Maha Bodhi Society.*

Mr. E. S. Jayasinghe, Secretary of the Ceylon Maha Bodhi Society and Manager, Maha Bodhi Press and Sinhala Bauddhaya, retired from his duties last month owing to ill health after many years of excellent service to the cause of Buddhism. His connection with the Society is a long one, having on many occasions acted as the Secretary even so far back as 1912. At a meeting of the Executive Committee of the Society a resolution recording appreciation of his services was unanimously passed and it was further resolved to show the Society's gratitude to him by making him a suitable presentation. We wish Mr. Jayasinghe peace and happiness in his retirement which he well deserves.

We also offer a hearty welcome to the new Secretary, Mr. Francis Gunaratna. He is not altogether new to the work of the Society as for several years he was the Secretary of the Foster Seminary when it was in existence at Kandy. We have no doubt that under his able management the various institutions placed under his charge will prosper. We wish him every success in the noble work he has undertaken.

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# FINANCIAL

## *Statement of Income and Expenditure of the Vesak Celebration.*

INCOME.

| | Rs. | A. | P. |
|---|---|---|---|
| Dr. C. L. A. De Silva, Negombo ... ... | 5 | 0 | 0 |
| Mr. T. Walwin Siriwardhana, Matugama ... | 2 | 8 | 0 |
| Mr. A. D. Assala Arachy, Alutgama ... ... | 2 | 8 | 0 |
| Mr. D. D. Kannangara, Badulla ... ... | 5 | 0 | 0 |
| Mr. S. K. Murty, Namtu, Burma ... ... | 2 | 0 | 0 |
| Mr. S. N. Agrawal for Rly. fare of Priest ... | 15 | 0 | 0 |
| Mrs. B. L. Perera, Beruwala ... ... | 5 | 0 | 0 |
| Mr. Quah Ee Sin, Rangoon ... ... | 10 | 0 | 0 |
| Mr. B. M. De Silva, Ambalangoda ... | 10 | 0 | 0 |
| Rev. K. Medhanada Thera, Matugama ... | 5 | 0 | 0 |
| Mr. E. D. Dharmasena, Bibile ... ... | 10 | 0 | 0 |
| Mr. D. S. Andries, Gampola, Kandy ... | 6 | 8 | 0 |
| Mr. J. G. Cicilehamy, Bandarawela ... | 13 | 0 | 0 |
| Rev. E. Patanajoti Thero, Moratuwa ... ... | 4 | 0 | 0 |
| Ven. U. Gunaratana Nayaka Thero, Alauwa | 10 | 0 | 0 |
| Mr. P. Narain Swamy Pillay, Nagpur ... | 5 | 0 | 0 |
| Rev. M. Somananda Thero, Kurunegala ... | 2 | 0 | 0 |
| Rev. M. Devamitta, Kadugannawa ... | 5 | 0 | 0 |
| Mr. G. W. David de Silva, Kalutara ... | 2 | 0 | 0 |
| Rev. M. Devananda Thero, Kalutara ... | 2 | 0 | 0 |
| Mr. D. T. De Alwis, Dehiwala ... ... | 10 | 0 | 0 |
| Carried over ... | 131 | 8 | 0 |

EXPENDITURE.

| | Rs. | A. | P. |
|---|---|---|---|
| *Sarnath a/c.* | | | |
| Postage & Stationery ... | 5 | 11 | 0 |
| Sent to Gaya ... ... | 50 | 0 | 0 |
| Sent to Kusinara ... | 5 | 2 | 0 |
| Sent to Cuttack ... | 5 | 2 | 0 |
| Rly. fare etc. for a Priest to Etawah ... | 16 | 0 | 0 |
| Bamboos ... ... | 1 | 9 | 0 |
| Dana ... ... ... | 14 | 8 | 6 |
| Carried over Total Rs. | 98 | 0 | 6 |

## *Statement of Income and Expenditure of the Vesak Celebration.* —(Contd.)

INCOME.

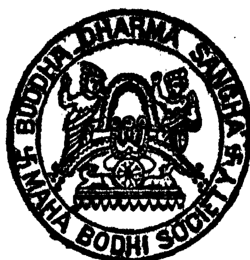
| | Rs. | A. | P. |
|---|---|---|---|
| Brought forward ... | 131 | 8 | 0 |
| Mr. D. H. R. Thomas, Kalutara ... ... | 16 | 0 | 0 |
| Mr. Manil G. Hewa, Singapore ... ... | 5 | 0 | 0 |
| Rev. M. Seelananda, Ranawaka ... ... | 2 | 0 | 0 |
| Mr. E. S. Wijeratne, Weligama ... ... | 3 | 0 | 0 |
| Mr. L. K. Cabarala, Colombo ... ... | 5 | 0 | 0 |
| Mudaliyar Peter Weerasekara, Gampaha ... | 10 | 0 | 0 |
| Mrs. S. Hewavitarne, Colombo ... ... | 5 | 0 | 0 |
| Mr. S. M. Haramanis Appuhamy, Colombo | 10 | 0 | 0 |
| Rev. P. Dhammasena, Kalutara South ... | 2 | 0 | 0 |
| Mrs. R. M. Peiris, Kitulgala ... ... | 5 | 0 | 0 |
| Mr. N. Hewavitarne, Colombo ... ... | 10 | 0 | 0 |
| Mr. R. Hewavitarne, Colombo ... ... | 10 | 0 | 0 |
| Sri Nagasena Sucharita Wardhana Society, Kandy ... ... | 5 | 8 | 0 |
| Mr. W. S. Goonasekhara, Singapore .. ... | 1 | 8 | 0 |
| Mr. R. M. Pieris, Kitulgala ... ... | 39 | 0 | 0 |
| Sir M. N. Mookerjee ... | 20 | 0 | 0 |
| Dr. B. C. Law ... | 20 | 0 | 0 |
| Sister Vajira ... ... | 12 | 0 | 0 |
| Y. Manijoti Thera ... | 1 | 0 | 0 |
| D. H. T. D. Gunawardhana Mahandiram ... | 5 | 0 | 0 |
| J. Dharmananda Thera | 5 | 0 | 0 |
| Total Rs. | 323 | 8 | 0 |

EXPENDITURE.

| | Rs. | A. | P. |
|---|---|---|---|
| Brought forward | 98 | 0 | 6 |
| *Calcutta a/c.* | | | |
| Postage and Telegrams | 14 | 10 | 6 |
| Taxi, Tram, Rickshaw etc. ... ... | 13 | 3 | 6 |
| Cards and Envelopes ... | 4 | 3 | 0 |
| Candles, Garlands and petty Expenses ... | 6 | 10 | 3 |
| Budhapuja ... ... | 1 | 10 | 0 |
| Electric Illumination ... | 5 | 0 | 0 |
| Food and Tea for Volunteers ... ... | 17 | 9 | 6 |
| Decoration ... ... | 23 | 15 | 6 |
| Refreshment and Sarbat | 47 | 1 | 9 |
| Hire of Carpets ... | 10 | 12 | 0 |
| Total Rs. | 242 | 12 | 6 |



BUDDHA'S VICTORY OVER THE FORCES OF MARA



# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

Vol. 45. ] AUGUST, B. E. 2481 / C. E. 1937 [ No. 8.

## ENLIGHTENMENT OF PRINCE SIDDHARTHA

BY DR. BIMALA CHURN LAW, *M.A., B.L., Ph.D.*

The princely mendicant, determined to achieve better knowledge, left the hermitage of the sage Udraka for the city of Gayā. There he took up his abode on the bank of the river Nairañjanā (River Phalgu). Five monks who

were out in search of truth saw him there and appeared before him. These five monks who were pictures of modesty and humility, became his disciples and started attending on him like senses serving the mind. Considering the moment as the fittest time for finding out salvation from birth and death, the Bodhisattva with strong determination, started practising rigorous austerities. For long six years he starved himself in a way that was superhuman and reduced himself to a skeleton. Though his body was nothing but a heap of bones, the lustre of the body was such that it pleased everybody. True it was that his flesh and blood had completely dried up and he was only skin and bone but still due to his personality he looked like an unperturbed ocean. Realising that these austerities were not only painful but useless, he thought within himself that salvation was not to be attained by a weak person: "A person who is labouring under hunger and thirst, whose mind is troubled due to pain, how can such a person attain salvation? Mental equilibrium is attained only when the bodily hunger is satisfied. It is only such a person who has a healthy mind that can concentrate and by concentration a person can practise meditation which ultimately leads to the finding out of the truth. This is what I ought to do." Thus the Bodhisattva deliberated within himself and making up his mind to act accordingly he refreshed himself by taking a bath in the river Nairañjana. He then took his seat under the branches of a tree on the bank of the river. At that time at the inspiration of the gods, the daughter of the king of cow-herds came to the place with her heart full of delight. Her lotus-like eyes were full of devotion and out of great respect she bowed down before the Bodhisattva and then offered him rice-gruel. He accepted the rice-gruel.

Seeing him reverting to the worldly life, his five disciples left him in disgust. With perseverance as his only companion he went to a Bo-tree with the firm determination of finding out the truth. Attracted by the wonderful sound of his foot-steps, the serpent-king came to the Bodhisattva and told him in admiration, "Oh ascetic, the way in which the earth is being resounded again and again with the stroke of your strides, and the way in which the sunlike lustre of your person is being diffused, it is sure that you will win your objective this very day. The movement of the birds in the sky, and the calmness of the atmosphere are sure indications of the attainment of your enlightenment to-day."

Being pleased with the words of the serpent-king, the Bodhisattva took his seat under the great Bo-tree, with his mind fixed for the attainment of enlightenment. The gods were highly pleased to see him thus seated.

While everybody was pleased to see the Bodhisattva, seated with the firm determination of finding out the truth, Māra who is also known as Kāmadeva, having the bow and arrow of flowers, the disseminator of desire and the enemy of truth and morality, felt highly agitated. Māra has three sons named Delusion (Vibhram), Mirth (Harsha) and Pride (Darpa) and three daughters named Rati, Priti and Trishṇā. Being asked by his children the cause of his mental agitation, he said, "This ascetic is desirous of conquering my domain with the shield of determination, the weapon of self-control and the arrow of intelligence. That is why I feel agitated in mind. If he defeats me and preaches the way to the finding out of salvation, I shall be as powerless as a deposed ruler. Therefore, as long as he does not find out the truth and is within my control, I

shall try my utmost to break his vow as the current of a river washes away an embankment".

Fully equipped himself with the bow of flowers and the five arrows of delusion, Māra, the allurer of humanity, then left for the Bo-tree in the company of his children. Fixing the arrow to the bow with a view to strike the serenely seated ascetic who was desirous of crossing the ocean of life, Māra told him, "Oh Kshatriya, awake and arise, shun the vow of finding out salvation and choose the true religion. Conquer the world with your strong arms. Follow the path of the kings of the past and win the praise and approbation of all. It is not a matter of pride for a person born in the line of saintly kings to adopt the life of a beggar. If, however, you do not wish to give up your vow, then be steady and do not forsake your determination. I am going to throw at you the arrow I had once thrown at the Sun, the arrow that had over-powered Pururava, had defeated Śāntanu. So, make up your mind now, be careful, you better get up, my arrow is ready now".

Bodhisattva did not budge an inch in spite of his warnings. Māra then placed his daughters and sons in front of him and then threw his arrow at the Bodhisattva. "Lo! the arrow falls flat, the sage takes no notice of it and remains absolutely unmoved." This made Māra greatly agitated and said, "How is it that the arrow that had moved the great god Śambhu towards Pārvatī, has produced no effect on this man? So, this man is not to be stricken with the arrow of flowers or the arrow of merriment or the arrow of desire. He is to be overpowered by the infliction of torture by monsters and demons". He then called forth his army of demons for annihilating the Bodhisattva and his

followers appeared from all quarters bringing along with them arrows, clubs, swords, tree-trunks and the like. Amongst them there were some who had the faces of swines, others had fish-like faces, some had faces of horses, others of asses, some of camels, others of tigers, some of bears, others of lions ; some of elephants, others had one-eyed faces, some had many faces, others had three heads on their trunks, some had bulging stomachs, others had lean stomachs and so on. There were some who had their teeth as their weapon, others had nails as their weapon. There were some who had mutilated faces, others had uncouth faces. There were some who had the hue of copper painted with red spots, with their hair having the colour of smoke. Some were covered with hides, others were absolutely naked. Some had half the part of their body of white colour, others had half the part of their body of yellow colour ; some had smoke-like colour, others had black colour. Some had a piece of linen tied round their arms and others had their loins adorned with ringing bells. Some were as tall as palm trees having sharp javelins and others were as small as little children having fierce teeth. Some had the face of a monster with the body of a bird, others had the face of a cat with the body of a human being. Some had their hair thrown in a mess, others had their heads half shaven leaving a tuft behind. Some had bright faces and others had twisted faces. Some were lustreless and others were brilliant. Some were playing in the sky, others were moving about on tree-tops, some were dancing and brandishing tridents, others were roaring and brandishing clubs. Some were dancing like bulls with delight and others were burning with rage. All these demons and monsters encircled the Bo-tree awaiting the orders of their master.

Realising that the time had arrived for the duel between Māra and the Bodhisattva, the sky did not brighten up during the forepart of the night, the earth trembled and the four quarters blazed forth with loud combustion. The air began to blow violently, the stars and the moon did not appear in the sky, the darkness of the night spread its shadow and the seas and the oceans became turbulent. The righteous serpents being unable to bear the calamity that had arrived for the great sage, started hissing with rage towards Māra. The congregation of the army of Māra round the Bo-tree brought forth the wailings of all righteous people—their loud cries filled the sky. But the great ascetic himself did not move an inch at the sight of the huge army of Māra before him. He remained seated quite unmoved. Māra then ordered his army of monsters to cause fear in the Bodhisattva. At this the soldiers started exerting their respective prowess. Their lolling tongues, sharp teeth, lion-like eyes, gaping mouths and fierce disposition produced no effect on him. Like one playing with a naughty little child making faces, the Bodhisattva did not get frightened in the least. The soldiers then definitely took up the offensive weapons. Some of them raised their clubs for striking him but his arms repulsed them easily. Some raised pieces of rocks and trees for hurling at him but they themselves broke down under the weight of those rocks and trees. Some threw rocks and trees rising high up in the sky but the weapons remained on the sky without falling upon him. Some threw javelins as pointed as the summit of a mountain but they broke into thousand pieces at the influence of the Bodhisattva. Some of the monsters poured forth liquid fire as bright as the Sun from the sky, but those showers turned into a shower of the

petals of red-lotuses due to the compassion of the Bodhisattva.

In spite of the shower of missiles hurled at him by those demons, Bodhisattva remained steadfast in his seat with determination as his only unfailing companion. Finding him unmoved some of the soldiers began to emit serpents from their mouths. But the serpents without striking or hissing at him remained still as if charmed by some magic. Some assuming the appearance of huge pieces of clouds were roaring like thunder and lightning, began to hurl stones at him but in vain. Some fixed arrows to their bows but they remained fixed to the bows without shooting out. Some of them threw five arrows at a time but they remained in the sky without hitting him. One of the monsters, out of great rage, ran at the ascetic taking hold of a club, but he fell down on the ground. In order to frighten the ascetic a dark coloured woman began to move in front of him intermittently. Others with a view to burn him with the fire of their eyes placed their gaze upon him. Several other soldiers having the figures of wolves and lions began to yell loudly so much so that all living beings got terrified at that noise. Though all living beings were trembling at their loud cries, the sage remained unmoved.

Bodhisattva was not at all afraid of the army of Māra. Mara then left him being very much disappointed. At that time some invisible heavenly beings angrily addressed Māra thus: "Oh Mara, give up your cruel nature, take to a good life, do not exert yourself in vain. As the wind cannot move Sumeru, you will not be able to move the Bodhisattva. Even fire may give up its heat, water its liquidness and the earth its static character, but the Bodhisattva who has amassed merit in the course of many kalpas,

will never give up his perseverance. Powerful and energetic as he is, he will never rise up from his seat without attaining the truth. Just as by friction of two pieces of wood, fire can be obtained, by digging the earth, water can be got, in the same way by his meditation this ascetic will attain his goal. It is not proper for you to cause obstruction to this great ascetic who is compassionate towards the world that is troubled by desires and who has been undergoing so much trouble for finding out the anodyne of truth. A person who leads others to the path of virtue from the path of vice and who properly guides a person who has lost his way, is not to be oppressed. Just as light in the darkness should not be put out, in the same way the light of this honoured person's learning which is meant to dispel the darkness of ignorance, should not be put out. Is there any noble person who will bear malice towards one who is engaged in saving the world which is drowning in the great current of worldly desires? Is it proper to root out a plant which is growing on a bed of compassion having roots of patience, flowers of character, branches of recollection and fruits of enlightenment? You should not harm one who is desirous of cutting off the shackles of delusion of all living beings. To-day is the appointed time for the fruition of all efforts that are being made by this great sage for the finding out of salvation. This is the place where former Buddhas had sat for the finding out of truth. This is the naval region of the earth, there is no other place more suitable for meditation than this. Therefore be good and leave this plaçe without being sorry." After this Māra went away being dispirited and disappointed. His army also followed him, cheerless and broken like defeated soldiers. Thus Māra was defeated and the great sage attained victory.

After defeating the forces of Māra, the ascetic, patient and serene, applied himself to deep meditation with a view to attain the supreme knowledge. Acquiring excellence in all the modes of meditation, in the first quarter of the night, he acquired the recollection of his previous births. "I was so and so in such and such births till I had my present birth". In this way he remembered his thousands of births. Thinking of the births and deaths undergone by him in his previous existences, he felt compassionate towards all living beings. "That no one can find freedom from the wordly bondage, like a wheel everybody moves in this world again and again" thus contemplating, the world seemed to him as empty as a hollow pitcher. With the advent of the second quarter, the Bodhisattva acquired divine insight as a result of which he could see the whole world before him. On seeing the rise and fall of good and bad people his compassion began to increase. He could see the sinners being struck with axes. In spite of all the tortures inflicted on them, they were not dying as the fruits of their 'karma' had not been exhausted. Those that had perpetrated sinful acts in merriment were undergoing their consequences in great misery. "If only they could foresee the consequences of their sinful acts", he thought within himself, "they would have vomitted warm blood being stricken to the core." "The association of a good man with the bad," he considered, "was worse than the undergoing of physical pain in hell". He saw several nasty creatures born in hell as a result of various acts of sin. Here those creatures were being slain before their own friends. Other sinners being born as cattle were being whipped mercilessly in spite of their being stricken with hunger and thirst.

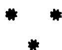
Towards the last quarter of the night the Bodhisattva in his meditation, came to know that the whole world was undergoing miseries being subject to delusion. The world was unable to get out of this cycle of births. He then turned his vision towards the causes of old age and death and thus found out 'birth leads to both'. He then began to deliberate about the cause of birth and found out *saṁsāra* to be the cause of rebirth and deliberating on the origin of *saṁsāra,* he realised that it is due to *upādāna* (the elements) which again arises out of *tṛṣṇa* (desire). Then he found out that *vedanā* (sensation) leads to *tṛṣṇā* and from *phassa* (touch) arises *vedanā.* Again, from *saḷāyatana* (the six senses) grows *phassa* (contact); *saḷāyatana* themselves owe their origin to *nāma* and *rūpa* (name and form) which again arise out of *viññāna* (knowledge) which arises out of *saṁkhāra* (confection) which is due to ignorance. In this way by deep meditation, the Bodhisattva came to the conclusion that arising out of ignorance, consciousness leads to knowledge which gives rise to name and form, from which arise the six senses which in their turn lead to *vedanā,* and from *vedanā* arises desire which then gives rise to the six elements and from the six elements evolve the world and in the world there is birth which eventually leads to illness and old age culminating in death. From death arise the the untold sufferings of humanity. In this way the high-souled Bodhisattva acquiring enlightenment again applied himself to deep meditation. He then came to realise that there can be cessation of death if there is cessation of illness and old age. Birth itself will stop with the cessation of continued existence (*saṁsāra*). Continued existence (saṁsāra) can be stopped with the cessation of the six elements and the six elements can be stopped with the cessation of desire. The six senses can be suppressed

with the cessation of name and form and the name and form will cease with the cessation of knowledge (*viññāna*). There will be no knowledge with the cessation of *saṁkhāra* and there can be no *saṁkhāra* with the cessation of ignorance. Therefore, those enlightened ones who are desirous of salvation should fully free themselves from ignorance. All the sufferings of the world are due to ignorance and with the elimination of ignorance all sorts of suffering can be avoided.

Acquiring this knowledge the Bodhisattva again set himself to deep meditation. Then he acquired the true knowledge of the origin of sorrows, the cessation of sorrows and the way that leads to the cessation of sorrows. In this way, the deep meditation of the Bodhisattva brought him the supremely true knowledge.

When the Bodhisattva attained the supreme knowledge, all the living beings felt supremely happy and the world was illuminated in an unprecedented way. The universe was moved with delight and the Bodhisattvas arriving at the spot where the Buddha was seated and while worshipping him, addressed him thus: "Oh sanctified being, you are the greatest of all the omniscient beings, you are like a lotus unpunished by the mire of ignorance grown in the lake of knowledge. You are like a piece of cloud emitting rains of compassion, showering the nectar of true knowledge, and helping the growth of the seeds of merit. You are the only person who has overcome Māra with the weapon of compassion. You are like the Sun in dispelling the darkness of delusion, like the Moon in healing the heat of sufferings. "Oh Tathāgata, we bow to thee". In this way they bowed, worshipped and circumambulated him many a times describing all his

qualities. They then left for their respective abodes. After them gods of various heavens worshipped him in their respective methods and then left him.



## TOWARDS UNARMED PEACE.

There is a story told
In Eastern tents, when autumn nights grow cold,
And round the fire the Mongol shepherds sit
With grave responses listening unto it:
Once, on the errands of his mercy bent,
Buddha, the holy and benevolent,
Met a fell monster, huge and fierce of look,
Whose awful voice the hills and forests shook.
"O son of peace!" the giant cried, "thy fate
Is sealed at last, and love shall yield to hate."
The unarmed Buddha looking with no trace
Of fear or anger, in the monster's face,
In pity said: "Poor fiend, even thee I love."
Lo! as he spake the sky-tall terror sank
To hand-breadth size; the huge abhorrence shrank
Into the form and fashion of a dove;
And where the thunder of its rage was heard,
Circling above him sweetly sang the bird:
"Hate hath no harm for love," so rang the song;
"And peace unweaponed conquers every wrong!"

From *Disarmament*

—by JOHN GREENLEAF WHITTIER.
American Quaker Poet (1807—1892).

# THE LIVING HEART OF BUDDHISM

By Vajrabuddhi.

The essence of living Buddhism lies in one's attitude to life. It is the unique art of living, the resolute attempt to get through the outer expression of its teaching to the real bed-rock to the true spirit of the Master's eternal message. For just it is something essentially living and universally valid, it is hardly possible to pin it down to any fixed formula or definition. The most ordinary things in our daily life hide some deep meaning that is yet most plain and explicit, only our eyes need to see where there is a meaning. Lord Buddha's experience of life is to be carried on in close connection with our daily life. In work we can concentrate ourselves upon one thing, that is the work. As we work in the fields, Buddhism is to be demonstrated and understood—not outside the work, but with the work and in the work.

Most people, even Buddhists, adopt what may be called the personal attitude—they look upon events with reference to themselves. They call things good or bad simply because they affect their little persons in such and such a way. But the real Buddhist looks at Life impersonally and without attachment ; he sees things as things, "it is, such as it is"—that is all there is to it! It is only when we discriminate and consider the effect an event has upon our lower, personal selves that we call it pleasant or unpleasant, good or ill. We are like beggars who want a thing in return, and so the ignorant clings to names,

partialities and create that discrimination which gives birth to delusion.

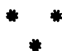
But the Buddhist on the illuminative Path does not consider things in this way. He finds the Buddha-nature and awakens the innate faculty of Bodhi by giving himself up to supreme equanimity--that calm, balanced and unruffled state of mind wherein all the "pairs of opposites" merge into the undifferentiated one. Here the dualistic mode of thinking and erroneous distinction between "atta" and "anatta" vanishes and all things are seen as being just so. That is the whole secret, to stop the Wheel of Samsāra running round in circles and—walk on! For such an enlightened Buddhist events just happen—they are thus, he is concerned only with facts in their essentially liquid and moving nature, not with ideas and relations about facts. He is at one with the stream of Life and does not attach to any particular wave in that gigantic stream. You try in vain to catch hold of water. By grasping at life in order to keep little bits of it for yourselves, it slips through your fingers. Why strive after a part when you have the whole in its true Ultimate Reality? When he does anything he merely sees that here is a doing of it; he does not separate himself from Existence by thinking "I do". All actions, whether his own or other people's, just happen—they are perfectly natural, if our overwise theorization does not deform them and allows them to be "what they really are". He moves: there is movement. A bird moves, the moonlight twinkles: there is movement. So the genuine spirit of Buddhism about the Kosmos may be summed up in the words "There is".

And seeing thus the true nature of things the Buddhist treats all with love, reverence and respect, bowing low in humble love, smitten with wonder in the presence of the

Universe. He gives up all idea of self and separate existence: there is just Reality—his own person is of no account. And in this supreme act of self-surrender and renunciation he realizes that ultimate state of spiritual freedom which is Nirvana. "Nothing is mine—not even myself—all belongs to the great Whole of the Universe, for the Whole must include all and can reject nothing. When life comes we are with it and when death goes we are with it. In this way he cultivates the impersonal, more than human attitude to Life, beyond "I" and "not I", good and evil, joy and pain.

However, the only teacher of freedom is our sincere wish to attain it. For once you drop the mind-made distinctions between subject and object, stirred up by mirage-like waves. Once you break the spiderwebs of intellectual spinning and pass beyond the "pairs of opposites", then you see all things in terms of Reality—as being just so. Then you find that peace of mind called Samādhi—that sense of sublime non-attachment and selflessness which lies at the heart of Buddha's Path to peace and bliss. Only the mind enlightened by flashes of intuition can solve all your problems and may remove all the mental illusions that veil your spiritual vision. Earnest practice of spiritual discipline and meditation alone reveals —face to face, and not through a glass darkly—to the intuition those secrets which the mind cannot grasp.

Words hide the truth, they can be at best but a "finger pointing": Go on and watch your step.



## THE HEAVENLY HOME

Home is heaven. Mother divine ; father more than God.

The mother and father live like Brahma, blessing the home and the whole world, and like unto angels are husband and wife, both full of virtue, charity and love.

And behold these little princes and princesses, charming children of pure parents. Behold them bending low to worship father and mother, and wet are their heads with the parents' loving tears.

The servants also are like unto the children of the master and mistress. These righteous people share even the rarest delicacies with their servants. In sickness they tend the servants even as their own children. During times of festivity the servants are given garments, food and money, and leave.

And the servants go about singing praises of the master, even saying: *"We know not that we are the slaves of another. Our master cherisheth us even as his children and we feel towards him even as towards our parents."*

Ever content with what is given them, these sincere servants serve the master with loving thoughts, loving words and loving deeds. "We never will fail our father," say they in their heart of hearts, and rising before dawn, they perform every task with diligence, and go to sleep after all others.

In this happy home, the golden thread of love binds all, and standing united, they serve both home and the world.

May the same happiness wake in every home! May the same sweet unity cement the world strong.



The bhikkhu who is greedy and has not put greed from him, or who is malicious of heart and has not put malice from him, or who is wrathful and has not put wrath from him, or who is revengeful and has not put revenge from him, or who is a hypocrite and has not put hypocrisy from him, or is fraudulent and has not put fraud from him, or who is a niggard and has not put niggardliness from him, or who is treacherous and has not put treachery from him, or who is deceitful and has not put deceit from him, or whose desires are evil nor has he put evil desires from him, or who is wrong in his outlook and has not put wrong outlooks from him,—of such a bhikkhu I say that he fails to tread the recluse's path of duty, because he has not put from him these dispositions which are blots and blemishes and defects in a recluse, leading to woe hereafter and to a doom of pain.

*Cūḷa Assapura Sutta.*

# "AND KISAGOTAMI CAME"

A TRUE STORY OF C.E. 1936.

(*as told by the Speaker in the Market Place*).

In a cave in a forest there dwells a Bhikkhu, a follower of the Blessed One. One day there was delivered to him, a letter. It had come from an old friend dwelling many miles away, an ordained Minister of a certain Christian Church who wrote saying:—" . . . and our little one died just two days after birth. Perhaps, if the doctors had been more efficient it might have lived. My wife is very ill—what message can you give to her? . . . "

The Bhikkhu's heart was full of pity for this one of many sorrowing mothers whom he had never met. But, in real grief, the written word sounds cold and how to send a message by this means to one brought up in entirely alien ways of thinking and one whose outlook and understanding of her Scriptures was coloured by a somewhat narrow sect?

Silence at times is worth more than gold, at others, merely a shield for cowardice and yet sometimes a coward has more wisdom than the brave—a letter was written and sealed—and then that night . . . .

"Brother and Sister—Greetings—This November day in 1936 C.E.—

I have been in bed sometime but cannot sleep. This afternoon a letter was finished, and yet . . . .

I will tell you a true story, the first time put on paper, because of my love for you. The beginning may bear some resemblance to feelings and doubts you dare not

breathe and hardly dare to think. May the message at the end bring comfort to you both.

'There was once a little boy, and one of the first things learnt at his mother's knee was a very short prayer: "Gentle Jesus, meek and mild . . . ." and then, when he could understand a little more: "Our Father, who art in Heaven . . . . " Heaven? For one day his younger brother had asked: "Nurse, do horses go to heaven?"

Nurse, in a horrified tone, "Certainly not! ! !" Then the little boy said, "Do dogs go to heaven?" Again, "No! ! !" He did not mind that very much, because he was rather afraid of dogs. "And cats?" "Good gracious, child, No! ! ! !" The nurse was quite cross. He liked cats very much—he did not think much of heaven.

One night there was a dreadful noise, worse than any thunder storm he had ever heard, he put his head under the bed-clothes. Then it was quiet, very quiet. The room was full of smoke and something acrid choked his throat—then he could see the night sky and the stars—but, when he went to bed he was in a room with thick curtains over the window—and now! He could see the stars! . . . . . There had been three little boys in a room a few yards away when he went to bed, but later he heard a workman say that in the garden behind the house, he had just found the hand of one. . . . .

An air raid . . . . October, The Year of Our Lord, 1915; God?????

* * * * *

It was nearly midday dinner time, he had just returned from morning school, a bright summer day in 1917 . . . . Then the police whistles sounded and the sirens screamed, then, a dreadful quietness. Then the guns began, but,

even above their noise could be heard the crashing of bombs.

He knelt down and prayed, prayed as many another child or grown up in cities of friend and foe alike for fathers or husbands, even the old, in deadly danger and unprotected . . . . but this boy? The bombs had fallen even before he prayed . . . . if his father was already dead! Could even God bring him to life again? How could God put together a man in pieces?

*But then,* if God could not do this, could not prevent men killing his father, could not save the little boys who surely could have done no such evil as to be punished by so awful an end, for one had lingered on until next day?

Then his mother came, she had telephoned to the city, AND, there had been no reply!!!* That was 1917—he was in the very real hells of doubt and finally, ten years later in 1927, against his every previous teaching of parents, school and relatives, he had at last to admit the fact that after all his trials and experiments with prayers, that in one sense they were fruitless. They were that which he for long had feared, just "Covéism" and nothing more.

And God? "God!" Why God, even if he existed as the Churches of the Christians taught, why He was as impotent and even probably as mortal as man himself.

The Teacher, The Blessed and Enlightened One was right. God, all gods, were as subject as man, even as was Wotan. For the boy, the twilight of the gods changed to blackest night.

It was one morning near his home as he was going to catch the 8.39 train to work. One thing alone saved

* Actually the boy's father was unhurt, the people in the building had got to a place of safety before it was hit and damaged.

him from going totally adrift, that although, as he thought, he knew but little of the theoretical portions of the Dhamma (the teaching) yet he did know that it was said that there could be an 'end of sorrow'. How, he did not yet know, but, because his heart went out to all, for the moment he had but the unexplained Golden Rule to guide. As for 'heavens', 'gods', the 'Christian God', his thoughts were that he had given them up and, worst wrench of all, even the Christ Himself, FOR EVER—

Yes, he had and now as a man has given up the "God" of the Churches and its heaven, FOR EVER! It's hell had long since vanished from his sight, for imagination paled before the hells of earth, but, as time passed, one figure stood clearer and ever clearer, even as by experiment and experience of the teachings of the Enlightened One, he learned a little more and yet a little more . . . . the figure of Christ Jesus.

This boy, now a man, will never again become a Chirstian even as he is no more a "Buddhist", for who wishes to return to school or even to remain at College? —But of that another time—Yes! the God of the Councils of the Churches has gone for ever, though not dead, for such a Being as they evolved lived never, except in the imaginings, often crude, sometimes debased, of man . . . . There is no cause for sorrow though there may be some regret perhaps, the regret that Yone Pinch had when at last he found that his Ideal of many years was naught beyond his imagination and deified in his employer, Pecksniff . . . .

BUT . . . . ! of the " . . . . " there can be no name, how can there be, with man's little vision often cruel and stunted? No! no 'God', but something unnameable, neither existent nor non-existent as we know these terms; what did the wise men say?

"No man or woman must have a *fixed* Ideal enthroned in word, however great the name. *Learn further,* use the same when necessary only as a way to convey to dull wits of men, the wonder thou hast seen and understood. To thee, let a name be ever clear as a Symbol only, for the Unnameable may not be bound by ceremony, name or prayer. Some know Him who neither *'is'* nor *'is not'* as the Blessed One, others call Him "God". 'His touch is upon the blossomed rose, the lotus leaves ; the painting of the glorious clouds, the emeralds of the peacock's train' . . . . ".

And 'Prayer'? Yes, even is there prayer, but not as those who pray loudly in the church, but unworded, for it is of the heart. But, here again, because so many are yet very dull of wit, so must a Minister, a follower of Jesus, the Christ, use words, words which are the poor BUT SUFFICIENT substitute for thoughts, depending only on INTENTION, for it is INTENTION which gives them the breath of life and makes them live and act.

THIS THEN IS THE MESSAGE:—Our ways, our duties, you and I, in all outward forms are different, but each treads a way. Go forward and in peace, in steadfast courage ; your little one came and then so quickly fled . . . . it was a message. Love touched you both and Pity took its place and quickly sorrow followed—Sorrow is but the First Great truth. May it in you, my brother-sister, soon change to sympathy born of understanding that a pure and boundless love may give life to your lives and teachings, so that in you both re-flected, all who believe and seek of you, may gain a reflection of, NOT ONE who was sorrowful, but, "One" The Christ, Who *understood* all sorrow and could give help to those to whom He came, bringing everlasting life if they could but comprehend . . . . *forget* Sin, dwell on

LOVE—for like begets like and the world needs Love. . . . . . "

May you both be ever blessed and upon all True Blessings—

Peace upon All Beings,

Your friend who lives in the Forest.' "

And, so, because such sorrow is world-wide, may you, O reader, also read.

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Train yourselves to be conscientious and a scrupulous. It may be that, feeling yourselves to be conscientious and scrupulous, you may rest content in the idea that this is enough, that you have done enough, that you have realised the recluses's ideal, and that you have nothing still ahead of you to accomplish. But I say unto you, and rejoin, that in your quest for recluseship, you must not fall short of the recluse's ideal, while there is something still ahead.

*Mahā Assapura Sutta.*

I say it is not the robe which makes the recluse, nor nakedness, nor dust and dirt, nor bathing thrice a day, nor living under a tree, nor living in the open, nor never sitting down, nor punctilio in regimen, nor intoning texts, nor a shock head of matted hair.

*Cūḷa Assapura Sutta.*

## SIGNIFICANCE OF VESAK*

It is a circumstance of no little significance to me, that exactly fifteen years ago under similar auspices I should have been addressing a gathering of Buddhists and Buddhist sympathisers in this identical building.

Those were days when Europe was recovering after its death struggle in the greatest War the world had seen. Men and women were thoughtful, insullarity was out of date. Even the poorest had been compelled by force of circumstances to leave their peaceful homes to answer the clarion call of service abroad. Today a new generation has grown up and the place of the thoughtful man and woman has been taken by a conquering army of exuberant youth, to whom life no longer presents the grim spectres that haunted the earth during those anxious times. To this new generation the naked facts of life appear to be clouded by the comforting illusions of the imagination. Those were days when the world was struggling for spiritual emancipation. People were seeking a way out of strife and turmoil. They wanted mental peace. Today the pendulum has swung back to an era of machine made morality, and I feel somewhat out of place amongst people and in a country which were once familiar to me. I cannot permit this occasion to pass without placing on record the valuable services rendered to the cause of Buddhism and to mankind, by that fraternity which called itself the Buddhist Society of Great Britain and Ireland, to which

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* A Lecture delivered by Sri Nissanka at the Annual Festival of Wesak at the Caxton Hall, London on the 25th May, 1937.

I had the honour to belong (now unhappily defunct). Some of those hardy pioneers are around me today. Some have passed away, and of those who are not with us, I recall with veneration and gratitude the names of two of my fellow members Mr. F. E. Balls, the Secretary, and Mr. Allan Bennett, better known in the East and to those who have read his books, as Ananda Metteyya. Others too there were, their name is legion, whose indefatigable services to the cause of Buddhism, the East remembers with sincere affection. It is a matter of special joy to me, to find, that Mr. Francis J. Payne of the old brigade is to follow me as a speaker on this platform. It was the unflagging services of these zealous heroes whose inspiring example should guide the younger generation—that rendered it possible for the Venerable Dharmapala to establish in this country the British Maha Bodhi Society. I am pleased to find his nephew Mr. Daya Hewavitarne now carrying on the best traditions of his family. There is also Mr. Christmas Humphreys still active as ever. Youth is at the helm and wishing them prosperity and success I rest content.

My mind travels on this day, over lands beyond the seas, to my own home where the Heavens would illuminate the earth, and earth rivals the splendour of illuminated heaven. In Japan, in China, in Cambodia, in Tibet, in Burma and in India, this day will be celebrated with appropriate pageantry, peculiar to the orient. I can see in my mind's eye, millions of white robed devotees wending towards the Temple bearing floral offerings. The sweet smelling incense would be curling heavenwards. There would be no wanton destruction of life, or shedding of blood to vitalise these celebrations. Peace and goodwill permeates the earth, in that part of the world whence we

come. But this of course is not religion. Ceremony is not our creed: The value of a religion to mankind should and must be judged by other standards. By religion, I do not mean, abstruse arguments on metaphysical problems, or even a blind faith in certain dogmas or ceremonial which does not appeal to reason—devoid of that living force for the realisation of the noblest attributes latent in man. The philosophy of a faith—it has been said—should give us courage to face the storms and stress of life, with equanimity and understanding and above all it should be capable of holding our unswerving allegiance to it, by the justice of its future rewards. One has to approach religion, armoured and accountered in the resolution, to attain self-realisation through fulfilment of the will. It matters not therefore, whether one is a Christian or a heathen, Hindu or a Buddhist, Mohammedan or a Zoroastrian. Labels and man-made compartments are not the concern of the faith to which we belong. The Dharma addresses itself purely to correct vision. It supplies you with the apparatus of perception, and leaves the acquisition of the faculty of conception to the disciple. It follows, therefore, as a necessary corollary, that one has to approach so sacred a subject, with a wider consciousness and a deeper liberality of mind. The seeker after the truth, must needs batter down the hard crust of conservatism that surrounds him, and he will then see in the larger world without, visions of the path of liberation. This is the message the Supremely Awakened One gave to the World. He was no God, but mere man. His was the law that was, is, and ever shall be, the Truth immutable and eternal. With His eyes of compassion He saw no distinctions of race or creed. There were no geographical frontiers in the world He trod. Three hundred years before the birth of the Lord Jesus Christ, on this

day of days, he was born, attained to omniscience, and entered that utter passing away from which there is no return.

Clense thyself of evil
Accumulate that which is good
Purify thy heart
That is the message of all the Masters.

For well over half a century, He hoisted the standard of compassion and fought the battle of equality of opportunity for social justice, in a corrupt and hypocritical world, for women's freedom, for liberty of thought, of action and of conscience. He detached the man shipwrecked on the ocean of Life clinging to the raft praying hard and fervently to it, that he may be drifted to some safer shore. He taught him the secret of the swimmer, the great secret of self-reliance. He denounced priestcraft and proclaimed aloud that those who sought to save men's souls, needed most the secret of salvation. He based his doctrines on the fundamental truths that all life was sorrow. He indicated that sorrow had a cause. He gladdened the hearts of his pessimistic listeners with the news that sorrow had a cure and with consummate optimism and logical reasoning, pointed out the Way of Redemption.

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Truly a delightful spot, with its goodly groves and clear flowing river with ghats and amenities, hard by a village for sustenance. What more for his striving can a young man need whose heart is set on striving?

*Ariya Pariyesana Sutta.*

# REPORT OF THE SECOND INTERNATIONAL BUDDHIST CONGRESS.

The Second International Buddhist Congress of European Societies desired to profit by the presence of distinguished representatives in Europe at the time of the Coronation. The dates of the Congress were therefore hastily advanced from the end of July to June 16, 17 and 18. This permitted us to bring together representatives of China, Ceylon, Japan and Cambodia as well as the majority of the delegates from the various European Societies that are members of the Buddhist Representative Council of which Daya Hewavitarne is General Secretary.

Addresses of welcome were read by Prof. Masson Oursel for France, by Mr. Daya Hewavitarne for the Buddhist International Council and by Miss G. Constant Lounsbery for the "Amis du Bouddhisme".

At the request of Sir D. B. Jayatilake, Ceylon was very ably represented by Mr. Sri Nissanka. He gave an account of the work accomplished at Salgala and at Biyagama and the possibility for European men and women of studying at these two religious centres.

His Excellency Mr. Lin Cheu, the Consul-General for China in Paris, spoke of the immense work of reform and of organization accomplished in China by the Master of the Law, Tai Hsu. He stated that the present Government in China is very favourable to Buddhism, such prominent men as the Marshall Touan-Ki-Jouei and Mr. Tai Ki-t'ao are Buddhists and the Pan Chang Lama (Tashi Lama) has been given a position in the Government Councils.

He also mentioned the excellent intellectual and social work done by the Pure Karma Association of Shanghai which the Ven. Narada Thero of Ceylon visited recently.

No less interesting an account of Buddhism in Japan was given by the Head of the delegation Mr. Kuni Matsuo, General Secretary of the Franco-Japanese Committee of Paris, editor of the France-Japan review and author of a remarkable book in French on Japanese Sects: "Les Sectes Bouddhiques Japonaises".

Both Japan and China seemed inclined to the necessity of applying Buddhism in solving the social problems of the day, problems of education and social reforms along the line of selflessness and universal brotherhood.

According to Sri Nissanka, Ceylon too needs to develop its interest in Buddhist education along practical lines.

In brief Buddhism in the East is becoming dynamic and it is the hope of our Western Societies that this new dynamism may bring aid to the European societies still in an experimental stage and often struggling in a hostile atmosphere.

Prince Souphanouwong of Laos, spoke on the activities The "Amis du Bouddhisme" hopes with the aid of Melle Karpelès in reviving Buddhist education in that country. The "Amis du Bouddhisme" hopes with the aid of Melle Karpelès to have a French translation of the Tipitaka made by Cambodian Bhikkhus and controlled by famous European Pali scholars, the subscription list for which purpose is open.

The European delegates reported their activities, their difficulties and their needs.

Fraulein B. Dahlke appealed for funds to buy her brother Dr. Dahlke's Buddhistische Haus outright, so that it shall remain a Buddhist institution in Germany.

Mr. Mellor, Vice-President of the Maha Bodhi Society of London, spoke for that Society and Mr. Daya Hewavitarne spoke of the work of the Maha Bodhi Society in Ceylon and India.

Upon the proposition of H. E. Lin Cheu, it was proposed to start an international central fund to help the study of the Dhamma in Europe.

H. E. Lin Cheu, Mr. Matsuo and the distinguished French scholar Prof. P. Masson Oursel, President of the Congress, were unanimously chosen by the delegates in secret session to appeal for funds and to administer the money collected.

A copy of the resolution will be sent to all societies of the East and West and a complete report sent them as soon as printed.

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Hearken to me, Bhikkhus, The Deathless has been won. I teach it; I preach the Doctrine. Live upto what I enjoin, and in no long time you will come—of yourselves, here and now—to discern and realise, to enter on and abide in, that supreme goal of the higher life, for the sake of which young men go forth from home to homelessness on Pilgrimage.

*Ariya Pariyesana Sutta.*

# THOUGHTS CURRENT AND UNCURRENT.

BY WAYFARER.

*Race Theory of the Nazis* :—The Anthropological Section produced a lively discussion at the last annual meeting of the British Association held at Blackpool. Dr. Julian Huxley, as a geneticist, attacked the Nazi position. He pointed out that the political, pseudo-scientific usage of race in Nazi Germany, was scientifically ruinous. Race could only be defined genetically, and if we tried to define it in terms of any culture or nation we could not do so in any scientific terms. The German race theory would describe the same group by words which referred to totally different things. It put the Germans under the head of Aryan (a linguistic group), of Germanic (a cultural group), and of Nordic (a racial and genetic group). Scientifically it did not make sense. "The term 'race' ", he concluded, "is obstructing anthropological progress". The prevailing Western race theory is founded on the Bible. Noah, who made a fresh start after the destruction of Adam's depraved progeny, divided the world, as known to him, by allotting to his son Shem the continent of Asia, to his son Ham the continent of Africa and to his son Japhet the continent of Europe. Jesus discriminated between the Jews who were Jehovah's chosen people, and the Gentiles. This has led Dr. Du Plessis, Divinity Professor in the Stellenbosch University, to observe: "Ought we not to regard the racial prejudice, which is so persistent and ineradicable, as fulfilling a distinct function in the divine order?" More recently a Roman Catholic journalist has

put the case with equal clarity in the following words: "*The Eternal Word of God might have chosen to become* incarnate in the womb of a black or yellow or red or copper-coloured mother; but he did not so choose. The Angel of Annunciation delivered his message to a White Maid" (Quoted by Cedric Dover in "Half Caste". London: Martin Secker, 1937). We have here the white man's racial pride in a nutshell.

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*How History is written* :—The Cambridge History of the British Empire is being produced as an authoritative historiographical work. Its 8th volume deals with South Africa. The *Manchester Guardian* writes of this volume: "Strictly indeed, the book is not a history of South Africa at all; it is a history of the white man's efforts to colonise South Africa. The distinction is important, for it accounts for much in the general spirit in which the editors and contributors approach their work. Can it be denied on any realistic view of South African history that the dominant motif throughout has been the steadily tightening the tyranny of Europeans over native Africans in every sphere of organised social life?" Of the manner in which history is written by Europeans we are told by Professor Hearnshaw of London University that the effect of the triumph of Christianity in Europe in the fourth century after Christ was that the writing of history passed into the hands of priests and monks. It remained in their hands, he observes, throughout the mediaeval millennium. He proceeds (in his article in "An Outline of Modern Knowledge"): "This meant that historiography was reduced to the rank of the handmaid of theology; that it was made, as never before, pragmatic and didactic; that it lost whatever scientific character it had ever had, and became wholly

indifferent both to truth and probability; that it became filled with miracles and marvels; that it ceased to regard any values that were not religious; that it lost sense of perspective, placing the Hebrews in the forefront of the drama of the ages and relegating all the empires of antiquity to the background or the wings; that, in short, it blotted true history out of existence for a thousand years". The late Mr. Hilaire Belloc, an eminent Catholic, has seriously laid down the proposition that "true history is history written in accordance with Catholic philosophy". Cardinal Newman has told us: "The Greek Fathers thought that when there was *justa causa* an untruth need not be a lie." No wonder Canon Streeter should have declared that "the conscience of Europe is shocked by the failure of the Church to appreciate the supreme moral value of truth." Dean Inge wrote in the *Atlantic Monthly*: "The educated man, especially if he has a scientific training, finds it very difficult to understand the apparent indifference to truth among the majority of believers, and the general readiness to believe the most grotesque superstitions."

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*English Marriage Law*:—The British Parliament has just passed the Marriage Bill which introduces reforms in the matter of divorce. These reforms were long overdue and have been delayed through opposition from the orthodox and reactionary sections of the Church of England. The main changes are the provision of three new grounds for divorce—namely, desertion, cruelty and chronic insanity. Opposition to the Bill came from that section of the English Church known as the High Church which is veering round towards Rome. The Church of Rome allows no divorce because it is said in the Bible that

marriage is a Divine institution and man should not separate a couple brought together in holy matrimony by God. Professor Haeckel has observed in his great work, "The Riddle of the Universe", that Christ thought as lightly of woman and the family as of all other goods of "this life". Christ's ardent apostle, Paul declared that it is better not to marry than to marry. The Council of Trent made the following pronouncement: "If anyone shall say that the married state is to be preferred to the state of virginity, let him be accursed". John Wesley, the founder of Methodism, believed that sexual love (which, to ordinary men, is the first foundation of family union) was a sin. Writing in the *Sunday Statesman* (July 4, 1937) about the uncertainty of Christ's law regarding marriage, the Very Rev. Dean Inge has observed: "The Church (of England) is absolutely free to make its own rules, without consulting either the usage of other Churches or the law of the land. The only authority which it is bound to obey is the law of Christ, and what that law is, is by no means clear. There has been endless controversy whether in the gospels our Lord meant to forbid divorce absolutely, or with one exception, the exception being very doubtfully supported by manuscript authority. Further, the exception is not 'adultery', but 'fornication', in Greek *porneia,* which probably represents an Aramaic word meaning 'immoral conduct', a rather vague expression".



Nirvana's doors stand open wide to all
With ears to hear. Discard your outworn creeds!

*Ariya Pariyesana Sutta.*

# CENTRAL BUDDHIST FUND

REGULATIONS.

At a meeting of the delegates of the Second International Buddhist Congress in Paris, June 16, 17 and 18th, 1937, it was unanimously decided to create a Central Buddhist Fund to encourage the study of Buddhism. This fund shall be created by public subscriptions and individual gifts.

The money shall be deposited in a State Bank in Zurich, Switzerland. Funds shall be controlled by a governing Committee of three members chosen from and elected by the delegates present at the Conference and renewed every two years.

The Governing Committee from 1937-1939:

M. le Professeur P. Masson-Oursel, Director d'Etudes à l'Ecole des Hautes Etudes, University of Paris.

M. Lin Cheu, Consul Général for China.

M. Kuni Matsuo, General Secretary of the Franco-Japanese Committee of Paris.

A general meeting of the delegates will be held every two years. The Governing Committee will remain in office until a general election shall have been held and their successors appointed.

A general election will be held in 1939 at Zurich.

Delegates eligible to vote will be representatives of each nation present at the Second International Congress and the General Secretary of the B. R. C.

The Fund to be used for:

(1) Exchange of lecturers between East and West—Bhikkhus and learned scholars.

(2) Exchange of students between East and West.

(3) Publications and translations of texts, books and magazines.

Applications will be considered twice a year by a Board of five composed of the three members of the Governing Committee and Mr. Daya Hewavitarne representing the B. R. C. and Miss G. Constant Lounsbery, President of "the Amis du Bouddhisme" in Paris.

In the case of several concomitant requests for financial assistance all awards made by the Governing Committee will at their discretion be given to that work which seems the most useful for the study of the Dhamma.

Requests for financial assistance may be submitted by persons not belonging to the Societies represented provided that their work is of sufficient importance to the Buddhist world.

All inquiries be addressed to the Secretary of the "Amis du Bouddhisme", 31 rue de Seine, Paris VI, who will transmit them to the Governing Committee.

The present resolutions were approved by:

Prof. P. Masson-Oursel for France.
For China: Mr. Lin Cheu,
,, Japan. Mr. Kuni Matsuo,
,, Ceylon: Sri Nissanka,
,, Germany: Fraulein Dahlke,
,, Austria: Mr. Hermann Lange,
,, Cambodia: Prince Souphanouwong,
,, Great Britain: Mr. Frank Mellor,
,, the B. R. C.: Mr. Daya Hewavitarne,
,, France: Miss G. Constant Lounsbery.

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Like me, those conquer who the cankers quell;
—by conquering bad thoughts,
I am conqueror.

*Ariya Pariyesana Sutta.*

## BOOK REVIEW

*The new Pāli Course—Part I by A. P. Buddhadatta Thera, Publishers: The Colombo Apothecaries Co., Ltd., Colombo, Pages 199, Prices Rs. 2.*

Pāli is now taught in many Universities in the East as well as in the West. It has been introduced in many Colleges and Schools in India and Ceylon but lack of Grammars written to suit modern teaching methods has been a stumbling block to students of Pāli. To meet this requirement, several grammars have been written in recent times. The attempt of the present author is also to meet this demand, especially in the Schools of Ceylon. Revd. Buddhadatta has a long list of books on Buddhism and Grammar in the Sinhalese language to his credit but this is the first time he has written in English. A perusal of the Grammar convinces one that the author is capable of catering to the wants of those who wish to study the ancient language with the least effort. His method is lucid and the book can be followed even without the help of a teacher. The exercises given for translation, however, could have been a little more interesting and entertaining. For instance, what impression will a boy get when translating such sentences as:—"The millionaire will be the possessor of a long life," "The serpents will bite the powerful." Are these examples of a grammarian's humour? Printed neatly with very few printing errors and with a good vocabulary at the end, this grammar will prove a real boon to many a beginner in the study of Pāli.

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## NOTES AND NEWS

*The Second International Buddhist Congress in Paris.*

We are publishing in this issue a report of the second International Buddhist Congress held in Paris during the month of June last though it was formerly advertised to be held some time in July. The reason for the change of the date was to have the benefit of the presence of the delegates from Buddhist countries who had gone to London to take part in the Coronation of His Majesty the King. We are glad to note that this year's Congress was more successful than the previous one held in London and it gave wide publicity to the work of the various organisations engaged in propagating the Dhamma in Europe. The Maha Bodhi Society with its branches in England, Germany, Holland and Austria was well-represented. One of the interesting decisions of the Congress was to establish a "Central Buddhist Fund" at the instance of the Chinese Consul General. The idea is an excellent one but unless Buddhist countries, especially China and Japan, contribute liberally towards the Fund, it will remain merely a pious hope. If Buddhism is making headway in Europe it is chiefly due to the excellence of its teachings. Such organisations as are engaged in the work of spreading Buddhist ideas are handicapped for want of adequate funds. We, therefore, welcome the idea of the Central Fund and trust that all Buddhist countries would liberally contribute to it. We specially appeal to China and Japan as the two great Buddhist countries in the world to take up the cause of Buddhism in Europe and America.

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*Indian National Congress and the Buddhagaya Question.*

We are glad to find that the Indian National Congress after many years of non-co-operation, has at last agreed to "work" the new Constitution, and Congress members have formed Ministries in six out of the eleven Provinces in India. In the Province of Behar where the Buddhagaya Temple is situated the Congress won a signal victory and has formed a strong Government under the leadership of Mr. Sri Krishna Sinha. Now that the Congress party has full control over the administration of the Province, we make an appeal to them to restore Buddhagaya Temple to its rightful owners. When Mahatma Gandhi was approached to help the Buddhists to regain Buddhagaya he made a very characteristic declaration. He said, "The question you raise can be solved in a moment when India comes to her own." Though India has not come to her own fully, she has now the undisputed right to settle such questions as Buddhagaya to the satisfaction of all concerned. We therefore, trust that they will take immediate steps to fulfill the promise they have often made to the Buddhists that their claim to the control of the great temple would be settled when the Congress gained power. We appeal to the Government of Behar to take immediate steps to pass the necessary legislation.

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*New Diyawadana Nilame of the Tooth Relic Temple.*

The most coveted relic of the Lord Buddha in the possession of the Buddhists is his Tooth Relic which is preserved in the famous Temple at Kandy, Ceylon. For centuries the sacred relic was kept in various places in India and finally found its way to Ceylon where it has ever-since remained as the greatest treasure of the Sinhalese

nation. In the month of August every year it is taken round in a procession through the streets of the beautiful city of Kandy. For its grandeur and picturesqueness the procession has no rival anywhere else. Vast crowds from every corner of the Island gather there to witness it and to worship the Holy Relic. The post of Diyawadane Nilame, the custodian of the Relic, is an important one. Mr P. B. Nugawela who held the post with distinction for many years died a few months ago and Mr. T. B. Ratwatte, another well-known Kandyan Buddhist, has been elected to the post. While congratulating Mr. Ratwatte on his election, we trust that his tenure of office will see a marked improvement in the management of the Temple affairs. It is a well known fact that the management has so far greatly disappointed the Buddhists. With its vast resources, the Temple ought to have been able to create a central fund with which to help the cause of Buddhism in the Island. Upto now not a single School, College or any other institution has been established with its funds and yet it is the richest Temple in Ceylon with endowments of lands going into tens of thousands of acres. We, therefore, hope that the new Diyawadane Nilame will justify the confidence placed in him by the Buddhists by organising the Temple affairs and making it a source of strength to the cause of Buddhism in the Island.

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*Dhammacakka Festival.*

Dhammacakka Festival or the anniversary of the first sermon of the Lord, was observed by the Maha Bodhi Society, both at Calcutta and Sarnath where public meetings were held, besides various other religious functions.

At Calcutta the meeting was presided over by Mr. Chen Chang Lok, Consul-General for China and there was a large attendance. Speakers included Miss A. C. Albers, Messrs. Sachindra Nath Mookerjee, Devapriya Valisinha and Rai Bahadur Aghor Nath Adhikari. Mr. Chen Chang Lok, in a forceful speech, criticised the modern attitude of men towards affairs of the world which was in many ways hypocritical. What was wrong with the world was that people had something in their minds and they spoke something else. Lord Buddha's message was to give this up and lead a righteous life. The wheel of the world which has been turning the wrong way should be turned in the right direction and everything would then be well with the world.

The other speakers stressed the importance and the significance of the day. The meeting came to a close with a song sung by Srimati Roma Devi.

The meeting at Sarnath was presided over by Mr. Sri Prakash, M.A., M.L.A. The Vihara Hall was fully packed and those present included Dr. Bhagawan Das, M.L.A., Sj. Shiva Prasad Gupta, Pt. Ram Narayan Misra and other notabilities of the town. Speakers included Revd. J. Kasyapa, Samanera Dhammananda, Baba Raghavadas, and Pt. Ram Narain Misra. In the evening the Temple and the Dhamek Stupa were illuminated.

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*The Maha Bodhi and Burma Postal rates.*

The recent increase of postal rates to Burma is proving a great handicap to those who have dealings with that country. "The Maha Bodhi" is perhaps the most widely read Indian Journal in Burma, and the increment of the postage has caused us a good deal of loss. In view

of this loss, we are compelled to increase the subscription of the Journal from Rs. 4/- to Rs. 5/-. We hope our readers in Burma will not grudge to pay this extra rupee as the journal is run not for gain but for the spread of the noble teachings of the Lord Buddha. Those who have already paid their subscriptions will receive the journal for the period of their subscriptions at the old rate but all new subscribers will be charged at the rate of Rs. 5/-.

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*Hinayāna and Mahāyāna.*

Both in books written by Buddhists as well as non-Buddhists as also in periodicals and other publications, we often come across the use of these terms to indicate the Southern and Northern Schools of Buddhism respectively. Hinayāna means "Lesser Vehicle" and Mahāyāna "Greater Vehicle". While we do not wish here to go into the origins of these terms, it must be apparent to all observers that the division is an arbitrary one and that it betrays a desire to extol one school and disparage the other. The essential teachings of both the Schools are the same and they differ only in minor points. The Northern School laid more emphasis on the Bodhisattva ideal whereas the Southern school placed both the Bodhisattva as well as the Arhat ideals before the world, leaving each individual freedom to choose that which specially suited him. The Greater Vehicle is, therefore, included in the Lesser Vehicle and hence the use of these two terms has no meaning except, of course, to belittle one and to extol the other. Sooner the use of these terms is abandoned the better for the cause of Buddhism. As the fundamentals of both schools are the same, it should be sufficient if Buddhists are known merely as Buddhists. If it is at all necessary

to refer to the different schools, the Southern School may be described as "Theravada", a term accepted by that School and not "Hinayana", to which it takes strong exception.

* * * *

*Sister Vajira at Sarnath.*

Sister Vajira who took the ten precepts last winter at Sarnath and left for Ceylon returned there last month. She now intends to make a prolonged stay there and is at present engaged in buiding a "hut" for her use at the sacred place. She spends most of her time in meditation and study of Buddhist literature.

* * * *

*Late Mudaliyar Peter Weerasekara.*

The sudden death, after a brief illness, of Mudaliyar Peter Weerasekara, Vice-President, Ceylon Maha Bodhi Society, came to us as a great surprise. Mr. Weerasekara was a leading Buddhist of Ceylon who took an active part in all important Buddhist activities in the Island. As Vice-President of the Maha Bodhi Society, he served the Society well. Only a month ago he was actively assisting Mr. Devapriya Valisinha in his campaign for more subscribers for the Maha Bodhi Journal. His death is a distinct loss to the Society. His wife died six months ago and much sympathy will, therefore, be felt for their only son who is just seven years old. *Aniccā vata sankhārā.*

* * * *

*The Maha Bodhi Buddhist Mission in Malabar: The Opening Ceremony of the New Vihara.*

The opening of the new "Mahabodhi Vihara" in the premises of the Maha Bodhi Buddhist Mission Building

was celebrated on a grand scale in July last under the presidency of Dr. V. I. Raman. The Vihara is a small but beautiful building.

After an inspiring prayer by two girls, Bhikkhu Dharmaskhanda, chief organizer, and Mr. Kottay Kumaran, Secretary of the Mission, spoke a few words impressing upon the audience the great importance of the function stating that the Mission would do its best to spread further Lord Buddha's glorious Teachings of Mercy, Reason, Wisdom, and Nirvana, and try to give its consolation to the suffering world. The Temple is the gift of Revd. Dharmaskhanda and his younger brother Bala Krishna.

The Chairman then requested Mr. Manjeri Ramaier to perform the opening ceremony of the temple and to instal the statute of Lord Buddha presented by Mr. Ramaier himself on that day and brought there in procession from the Town Hall where another large meeting was held to commemorate the 6oth birthday of Mr. Ramaier and to record his noble services in various fields of activity. With all solemness the statute of the Great Teacher was installed in the Vihara by Mr. Ramaier while Bhikkhu Dharmaskhanda chanted some well known Pali hymns.

Mr. Ramaier, in his speech, thanked the Mission for the great honour done him by asking him to perform this holy function. He appealed to the audience to think more and more every day of the practical and noble Teachings of Lord Buddha and spread the Light everywhere. He hoped that the day was not far off when there would be more such beautiful little Viharas in various parts of India.

Finally Bhikkhu Dharmaskhanda thanked the Chairman, Mr. Ramaier and others, and made special mention of the fact that the Mission was indebted to Mr. C. Krishnan, Editor of the Mitavadi, Calicut, for placing a beautiful

building at the disposal of the Mission. It may be noted that the Mission is chiefly financed by Seth Jugol Kishore Birlaji—a great philanthropist of Calcutta.

* * * *

*Sixth Anniversary of the Mulagandhakuti Vihara.*

The sixth anniversary of the Mulagandhakuti Vihara takes place this year on the 18th, 19th and the 20th November. Arrangements are being made to make the event a greater success than in previous years. East Indian and other Railways are offering special concession tickets from Chittagong and other cities. We invite Buddhists of all countries to come to Sarnath and take part in this unique event.

* * * *

*An Apology.*

In our March issue, while dealing on the situation created at Buddhagaya by the abolition of the post of custodian of the Temple, we criticised the Indian Archaeological Department for this act under the misconception that the post was under its charge. We are now informed by the Director General of Archaeology that it is not the case and the criticism was, therefore, out of the mark. We regret for our error and take this opportunity to express an apology to the Archaeological Department for whose great work for the preservation and restoration of ancient monuments we have always entertained the greatest regard.

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# FINANCIAL

*Statement of Income and Expenditure of the Mahabodhi Society for the month of May, 1937.*

INCOME.

| | RS. | A. | P. |
|---|---|---|---|
| *Sarnath Vihara a/c.* | | | |
| Donations ... ... | 4 | 0 | 0 |
| *M. B. Book Agency a/c.* | | | |
| *Sales & V. P. Ps.* ... | 136 | 0 | 9 |
| *Sarnath M.B.S. a/c.* | | | |
| Shop rent ... ... | 3 | 8 | 0 |
| Donations ... ... | 19 | 0 | 0 |
| *M. B. Free School a/c.* | | | |
| Grant from Dist. Board | 20 | 0 | 0 |
| *Hindi Middle School a/c.* | | | |
| *M. B. Vidyalaya a/c.* | | | |
| Fees in part ... ... | 50 | 0 | 0 |
| Babaji for 2 months | 50 | 0 | 0 |
| *M. B. Free Dispry. a/c.* | | | |
| Sale of bottles ... | 2 | 7 | 0 |
| *Sarnath Institute a/c.* | | | |
| For Dana ... ... | 13 | 0 | 0 |
| *Dharmaduta a/c.* | | | |
| Donation ... ... | 8 | 0 | 0 |
| Subscription ... | 5 | 0 | 0 |
| *Vesak Celebration a/c.* | | | |
| Donations ... ... | 194 | 8 | 0 |
| *M. B. Journal a/c.* | | | |
| Subscriptions ... | 29 | 0 | 0 |
| CARRIED OVER ... | 534 | 7 | 9 |

EXPENDITURE.

| | RS. | A. | P. |
|---|---|---|---|
| *Sarnath Vihara a/c.* | | | |
| Salary of Durwans ... | 40 | 12 | 0 |
| Candles, Incense, Polish | 11 | 6 | 6 |
| *M. B. Book Agency a/c.* | | | |
| Postage, Freight etc. | 47 | 1 | 3 |
| *Sarnath M.B.S. a/c.* | | | |
| Postage ... ... | 6 | 11 | 3 |
| Miscellaneous ... | 1 | 6 | 0 |
| *M. B. Free School a/c.* | | | |
| Salaries ... ... | 39 | 0 | 0 |
| *Hindi Middle School a/c.* | | | |
| Salaries ... ... | 25 | 12 | 6 |
| *M. B. Vidyalaya a/c.* | | | |
| Salary & Expenses ... | 148 | 4 | 9 |
| Rly. fare to Jagganath | 5 | 0 | 0 |
| *M. K. V. Garden a/c.* | | | |
| Mali ... ... | 9 | 0 | 0 |
| Hing etc.... ... ... | 1 | 12 | 0 |
| *M. B. Free Dispry. a/c.* | | | |
| Bottles, Vaseline etc. | 5 | 1 | 6 |
| Sadananda's expenses | 15 | 4 | 0 |
| *Sarnath Institute a/c.* | | | |
| Railway fare, books, medicine, Soap, Oil etc. ... ... | 61 | 4 | 0 |
| Salaries ... ... | 16 | 12 | 0 |
| Food a/c. ... ... | 183 | 1 | 9 |
| *Dharmaduta a/c.* | | | |
| Postage etc. ... ... | 5 | 4 | 3 |
| *M. K. V. Library a/c.* | | | |
| Newspapers ... ... | 2 | 9 | 6 |
| CARRIED OVER ... | 625 | 7 | 3 |

*Statement of Income and Expenditure of the Mahabodhi Society for the month of May, 1937*—(Contd.)

INCOME.

| | Rs. | A. | P. |
|---|---|---|---|
| BROUGHT FORWARD ... | 534 | 7 | 9 |
| *Calcutta.* | | | |
| M.B.S. a/c. miscellaneous ... ... | 0 | 10 | 0 |
| Hall rent ... ... | 33 | 0 | 0 |
| Telephone a/c. ... | 1 | 0 | 0 |
| Vesak a/c. ... ... | 53 | 0 | 0 |
| Sinhala Baudhaya a/c. | 5 | 0 | 0 |
| TOTAL Rs. ... | 627 | 1 | 9 |

EXPENDITURE.

| | Rs. | A. | P. |
|---|---|---|---|
| BROUGHT FORWARD ... | 625 | 7 | 3 |
| *Vesak Celebration a/c.* | | | |
| Gaya, Cuttack, Kasia, Etawah etc. ... | 69 | 3 | 9 |
| *Gaya a/c.* | | | |
| Tax, Durwan etc. ... | 17 | 10 | 6 |
| *M. B. Journal a/c.* | | | |
| Stamps etc. ... ... | 78 | 8 | 6 |
| Return of advertisement fee ... ... | 8 | 2 | 0 |
| *Sarnath Building a/c.* ... | 0 | 10 | 0 |
| *Calcutta a/c.* | | | |
| Stamps ... ... | 7 | 12 | 9 |
| Soap, Stationery, etc. | 7 | 5 | 3 |
| Vesak a/c. ... ... | 124 | 12 | 6 |
| Library a/c. ... ... | 2 | 2 | 0 |
| Priest a/c. ... ... | 7 | 10 | 3 |
| Telephone ... ... | 14 | 4 | 0 |
| Electric Bill ... ... | 15 | 4 | 0 |
| *Book Agency a/c.* | | | |
| Indian Photo Engraving for photoes—advance ... ... | 20 | 0 | 0 |
| D. Valisinha a/c. ... | 22 | 2 | 6 |
| Food a/c. ... ... | 14 | 4 | 0 |
| Salary & allowance ... | 71 | 0 | 0 |
| TOTAL Rs. | 1,106 | 3 | 3 |





# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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## NICHOLAS ROERICH—THE GREAT ARTIST AND THINKER

BY E. W.

On October 10th 1937 it will be forty years of the academicianship of the celebrated Russian artist and philosopher Nicholas Roerich, which date coincides with the fiftieth anniversary of his artistic, literary and scientific

activities. The entire Buddhist world will greet this day with much rejoicing, and in admiration of the great work which Nicholas Roerich is doing for the cause of Art and Culture. Amidst his innumerable paintings dedicated to all the great teachings of the world, there are many which are very close to our hearts and our readers will remember some of the masterpieces reproduced on the pages of this magazine.

One is astounded at the unabating creativeness of the master and every waysign of his life is an inspiring impulse for the younger generation. In his essay "Half a Century" Nicholas Roerich recalls the first steps of his independent life, when being yet only half through the school, he was already moved to self-expression. As a school-boy he writes his first essays, but has to place them under a pen-name, anticipating that the editor might not accept the work from so young an aspirant. At the same time he starts to excavate ancient tumuli in the estate of his father, called "Iswara", makes notable finds and surprises his teachers by presenting them with archaeological treasures. He sends his first sketches to magazines, and their publication discloses his name for the first time to the attention of the public. His fears that the teachers would disapprove of such early independent actions, luckily do not materialize and whilst still at school he already openly appears with illustrations for Russian classics, like Gogol, Pushkin etc.

In 1893 Roerich joins the Academy of Fine Arts and unusually quickly graduates in 1897. Armed already with the diploma of the Academy, and having at the same time graduated also from the University in the department of Law, Roerich enters the Tretiakoff Gallery with his painting "The Messenger" thus inscribing his name on the pages of history of Russian Art.

"In the history of contemporary Russian art, the individuality of Roerich in its contact with the last achievements and discoveries in this sphere, stands out independently, original and perhaps somewhat unexpected . . . ." With these words Serge Ernst opens his Monograph dedicated to Roerich. The author has indeed sensitively defined the element of originality, independence and the constantly renewed unexpectedness in the whole creative art of Roerich. Thus is defined the first period of the artist's activity.

Truly, when we shall now turn to the rich creativeness of Roerich since the world war, then it will become evident why the different critics underline not only the special style of Roerich, but also the inexhaustibleness of his creativeness.

After a long series of exhibitions in Sweden, Finland, Denmark, England, in 1920-22 there were organized on invitation of the Chicago Art Institute rotary exhibitions of Roerich's paintings in some forty cities of the United States. These brilliant exhibitions were crowned by the construction of a skyscraper Roerich Museum in New York, built by a group of admirers. This building houses also other artistic and cultural institutions, founded by Roerich: The Master Institute of United Arts, the Roerich Museum Press, The International Art Centre and the Urusvati Himalayas Research Institute with a base in the Himalayas, —the natural result of the five years' Roerich Expedition in Central Asia. At the same time there was founded in New York the Roerich Society with cultural and educational aims. Since 1929 Roerich Societies have spread over twenty four countries and in them leading personalities of the world of culture participate.

*Sulamith Ish-Kishor,* in an article in a New-York monthly, thus describes her meeting with Professor Roerich: "At the Roerich Musuem, in an office overlooking the strip of park beyond which one sees the broad stretches of the Hudson River, is to be found a strangely charming magic personality,—the famous artist-exporer, Professor Nicholas Roerich. There is something archaic about his small narrow figure, his thin pointed white beard and his large light blue eyes which have a remote look, candid and clear as those of a very young child. Here is a living being who might have stepped out of an old fairy-tale book,—too honest for a Merlin, too spiritual and beneficent for a Klingsor. It is satisfying to one's artistic sense to hear that the name Roerich is a variation of the medieval Rurik—the Scandinavian prince who came to Russia and ruled Russia in the tenth century,—and that it means "rich in glory". A different kind of glory has been given it by the Roerich of to-day,—a glory much superior in nature to that of the old Viking. 'Simplicity, Beauty and Fearlessness'—expresses his artistic creed."

During the period since 1920, Roerich has painted over 900 paintings around which a whole literature has already grown. The famous Indian Poet Dr. Rabindranath Tagore writes how deeply he was moved by Roerich's paintings and concludes his appreciative admiration with the significant words: "The Art of Roerich is jealous of its independence because it is great". Another well-known artist of India, Asit Kumar, points out that "in Roerich's paintings is expressed the true foresight of the Orient, and that nowhere has the splendour of the Himalayas been expressed so magnificently as in the paintings of Roerich". The National Historical Museum of Peking, where there also is a painting of Roerich, greeted the master with the following

address: "We have ordinarily looked up to you, Sir, on account of your Occidental and Oriental learning, your reputation being exhalted with the T'aishen and the Constellation of the Great Bear. In speaking of antiquities you have much knowledge and your eyes can cover a period of five thousand years. You have visited the most remote places, your travels covering ninety thousand li. Among connoisseurs you are a most renowned artist having the ability to depict sound and shadows and are reputed to possess much ability and skill. Although the objects of antiquity in quantity are comparable to the sea, Sir, you are among the initiate and know and appreciate them all". The voice of Mongolia is also most significant: "Such great universal personalities as Roerich walk the Path of the Bodhisattvas of the highest order as absolute lights of the century. In this age, the age of egoism, their great deeds will bring limitless results to those countries through which these lofty personages have passed. Therefore, our country considers the visit of Professor Roerich to our country as a great honour and joy!".

Besides a large series of paintings dedicated to the grandeur of the Himalayas with great understanding of the deep wisdom of the Orient, Roerich has lately also expressed in several paintings the idea of the Banner of Peace, which is so close to his heart.

In the Roerich Hall in Bruges is exhibited his large canvas "The Great Mother of the Banner of Peace", under the Sign of which already 3 World Conferences have taken place, bringing into life the Roerich Pact for the protection of artistic and scientific treasures of the world. In 1935 the Pact was signed by twenty one countries.

Besides the Museum in Bruges, during the last years following Halls have been opened in honour of Roerich:

in Benares, Allahabad, Belgrad, Riga, Zagreb, Buenos Aires, Kyoto, Praha and the Paris Centre was further enriched with new paintings.

One may write many volumes about the manifold creative works of Roerich, who besides painting is the author of a whole series of significant books like "Adamant", "Heart of Asia", "Altai Himalaya", "Realm of Light", "Shambhala", "Flame in Chalice", etc. published in English, French, Russian, Japanese and Spanish. The five-year Central Asiatic Expedition of Roerich has also been described in a volume by Dr. Georges de Roerich "Trails to Inmost Asia", published by the Yale University Press and recently also printed in French. One could dwell on many more significant questions, but for the present let us discuss the inner meaning of Roerich's paintings.

While in many art lovers, Roerich's paintings arouse admiration by their colour and form, for others these paintings are further a source of inner contemplation. There are people, who are vividly interested in the question, what Roerich paints at the moment, because for them Roerich's paintings are like indicating road marks—like prophecies. In literature it has often been pointed out that many paintings of Roerich, completed in 1913 and in the beginning of 1914, just before the war, were of prophetic nature. The conception of these paintings indeed quite clearly indicated the events of the near future. And if we shall turn to the creation of the master, from the very first paintings, we shall see quite evident prophecies of historical happenings. Let us take his painting of 1897 "The Messenger" or the painting of 1898 "The Council of Elders" or "The March" of 1899 and "The Building of a City" of of 1904 and shall we not see the prelude of the

subsequent developments in Russia, the period of the "National Duma", all sorts of councils and conferences.

The next series from 1910 to 1913 again points to the nearest predestined future. In 1910 the "Last Angel" flies over the flaming country. Then "St. Nicholas" for the last time goes round the then still peaceful Russian Temples, and finally in 1913 is awakened the "Great Serpent". This conception in several variations, one: "The Serpent awakes" and the other: "The Cry of the Serpent", apparently worried the Spirit of the artist.

Later in 1913 and before March 1914 Roerich painted the well-known canvasses, which already after six months proved to be prophetic. "The Conflagration" shows a castle aflame, on the bas relief is a Belgian lion and a knight stands on guard. Then we see "Cloudy Crowns" where kings give an oath in some alliance, and in the air, in form of clouds, their crowns fly away. Another painting "Human Deeds" shows terrified wise men looking upon a city under destruction and "The Predestined City" shows the historical Kremlin. This painting was in Maxim Gorky's collection, who called Roerich "the greatest intuitivist".

In 1915 was completed the painting "Three Joys" and does it not remind of the future of Russia? "The Vision" also indicates some events in the spiritual world and in 1916 appears "The Boundary of the Kingdom", and now when the artist is in the Himalayas one can understand this Vision of the Himalayan Ranges. Let us also not forget that in 1916 in the Christmas number of the largest Moscow newspaper "The Russian World" Roerich published his most significant novel "Fears", in which he quite definitely depicts many signs on the threshold of most important events. The novel concludes with the address to the

symbolical uncle Michael, accusing him of negligence and ignorance which was to result in many happenings.

Beginning from 1925 and up to now many beautiful Images of St. Serginus were created. In 1926 there resounds the "Command of Rigden Jyalpo" and does not this painting turn the attention of people to the East, which is at present so meaningful? Of the same deep conception is the painting of the same year "Unspilled Chalice". In 1928 the attention is concentrated upon America and the threatened "Atlantis" appears, as if foreseeing the crisis which took place during the following year. In 1932 the "Mother of the Banner of Peace" is completed, also in foreboding of the necessity of this Banner of salvation. In the Himalayas now, Roerich has painted "Sanota Protectrix" and "The Pilgrim of the White City". Again the spirit of the artist is moved by pre-visions and his heart pains for the world, which is at present so much in danger. In another of the latest paintings "Armageddon 1936" people implore protection from fiery calamity. What may this prophecy mean? Roerich's Messengers and Pilgrims always appear in time. Also always in time are Roerich's strongholds encircled by fiery signs. It means that Roerich appeals in time to the Great Mother of the world, praying to unfurl the Banner of Peace.

The paintings of Roerich before the great war were completed in haste and with unsual tension. With the same inner knowledge the artist directs himself to the images of the East and to the protection of cultural treasures. This is not a mental reasoning, but one feels in the course of fifty years of creative work the same inspiration from above, which has already been noticed and appreciated by many of the best thinkers. And just now when so much is spoken of the artistic value of Roerich's paintings, I think

it is the right time to point out the above facts, which have already become part of history.

I shall conclude with a passage from the famous American writer Claude Bragdon: "In the history of fine arts certain individuals have appeared from time to time, whose work has a unique and profound quality which differentiates them from their contemporaries, making it impossible to classify them in any known category and to ally them with any school, because they resemble themselves only—and one another, like some spaceless and timeless order of initiates. Such were Leonardo, Rembrandt, Duerer, Blake and in other fields Beethoven, Balzac, Rodin...Roerich in his life, in his character and in his art reveals himself as a member of this fraternity". For thirty-five years— since the time of his first exhibition in Russia, he has been going up and down the world—Europe, America, Asia—absorbing the auras of diverse peoples, making pilgrimages to remote places and always and everywhere scattering wisdom, planting seeds of beauty".

Thus in the Himalayas Roerich incessantly works for the benefit of humanity. May his blessed creativeness continue to bring Light and Joy for many years to come and may "Chintamani", carried by the white steed of happiness, enrich his life with further glory!



If it be the righteous and good man's desire, by extirpating the cankers, here and now to enter on, and abide in, Deliverance of heart and mind where no cankers are, a Deliverance which he, of and by himself, has comprehended and realised,—then it may well be that to such Deliverance he will come ; and all because of his righteousness and goodness here.

*Sāleyyaka Sutta.*

# BUDDHIST BROTHERHOOD.

By J. F. McKECHNIE.

There is much talk in the world to-day in certain circles about brotherhood. But there is one religion which hardly ever mentions the word, and does not need to, just because its entire philosophy is based upon the thing. That religion is Buddhism.

The fundamental assumption of the Buddhist religion is that all beings are potentially equal and alike. They are all equally manifestations of life. And the quality and degree of each manifestation, its position in the scale of being, its happiness or misery there, is strictly determined by its own past Doing, and by nothing else whatsoever. Hence, at each moment as it passes, it is in the power of every man by his action in that moment, to make of himself for the future, whatever he may choose. In this most important respect, all men are on one common level. Each has it in his own power to rise or fall in the scale of being, solely by the force of his own deeds, of body or speech or mind.

As fellow voyagers over the troublous ocean of the world, since all men are equally under the necessity of reaching the safety and security of the further shore, a Buddhist can have no other attitude towards his fellow travellers but one of desire to help them as much as possible on their travel, most certainly never to do anything that might make more difficult for them their journey over the waves of life.

A Buddhist, for instance, thinks it out of place, to say the least of it, on that voyage to try to interfere with his neighbour's beliefs by any kind of violence, whether of speech or of action. In other words, it is impossible for a Buddhist, with his view of his relations to his fellow men, to be intolerant of the opinions of those fellow men, and give expression to that intolerance in harsh, wounding words, or hurtful, cruel actions against their persons.

Nor can he behave intolerantly towards others because they are of another colour of skin, or of another race or nation. In the course of the long journey of each of us over the waves of Samsara's sea, coming to birth, over and over again, now in one part of the world, now in another, now in one nation or race, now in some other, a Buddhist cannot think of harming another fellow human being just because that other belongs to a different race or nation from that into which he himself happens to be born on the present occasion, or only because he lives in a different part of the round globe and has a differently tinted skin from himself, and so on. And why not? For this reason. In the infinitely varied ramifications of the lives of each of us in the all but infinite past, that other person who at the present moment is of another nation and race, in days gone by may have been in the very closest relationship to us, may have been father or mother, sister or brother. In the future also, in another birth into this world, nothing forbids that he or she may again come into a similarly close relation to us. In our infinite, or all but infinite, world-wandering, it is possible for every being in the whole wide world, at one time or other in the past, to have been of our nearest and dearest kinsfolk, just as in the future it is possible for all of them to be the same again. And so now, at the present moment, as Buddhists we must treat

our fellow man of whatever degree and station, as the kinsman that he really is.

The same attitude is taken up by the Buddhist in the question of religion. If that kinsman of mine, of another nation and race, follows the religion of the people among whom at present he is born, I cannot rightly blame or abuse him for it, much less seek by violent means to make him come over to the religion to which in the meantime I belong. On the contrary; if the religion he now is following, helps him to live a good life, a life that is free from doing harm to others or to himself, then a Buddhist is glad, not sorry, that this is so. He is glad about all good that is in the world, whether in his own religion or in another's. To him it is so much good added to the common store of good that is for all humanity; and so something to be rejoiced over. And he has no other desire in the matter but that his kinsman may observe the teachings of his religion more and more faithfully in so far as they inculcate good conduct, because in so doing he considers that his kinsman is taking the first steps at least, on the road to deliverance from the round of repeated birth and death.

The Master Himself never in any way countenanced an attitude of opposition towards beliefs differing from the doctrines he taught. In this connection he once said: "I do not oppose, I do not propose; I just set forth the truth of things." And he left people free to accept or reject what he said without any compulsion. So his followers refrain from criticising harshly, or giving offence to, the followers of other religions, or their teachers and preachers.

It is this tolerant and sympathetic attitude towards goodness wherever found, in any religion, which has made it possible for the Buddhist to build temples and churches

at his own expense for people of another religious persuasion than his own. But it is unfortunate that this tolerant and sympathetic action on his part, more than once has led some of those whom he has thus kindly helped, to imagine that he was becoming inclined towards adopting their religion, mistaking an act of pure brotherliness for a sign of approaching renunciation of his own religion.

But Buddhism all through is based on intelligence and educated commonsense for its support; and does not claim to possess a monopoly of either. So it does not fear to give full recognition to those qualities, as to all other good qualities, wherever they may show themselves, in the religious ideas of others or in any other field of human thought and activity. And it always encourages the growth of such good things, and seeks to assist their spread and increase in every legitimate way, even if in so doing it may lead some people to think that Buddhists have no fixed principles or beliefs of their own.

But Buddhists *have* fixed principles, and this is the most fixed of them all,—that all men the world over are kinsmen, brothers, sharers in a common destiny, seekers after a common end, however differently they name it, and by whatever varied, and variously turning and winding, ways they make towards it: the goal of well-being, of happiness. From such a fixed principle, therefore, there follows this equally fixed rule of conduct: Never say or do anything to make more difficult a brother's progress towards that goal. Never say or do anything that might put a stumbling-block before his feet as he travels the road he is on. It is never at any time too easy to make progress towards that goal, by whatever road men try to reach it, whatever the religious path they follow. So a Buddhist thinks it ill service, not good service, to render a fellow

man's journey more difficult by interfering efforts to turn him from the track he is on, into taking another one, his own. But if the man of himself comes to see that he will make better progress up the mountain by changing on to another track, then a Buddhist will welcome him warmly on to his, if the man happens to choose it, and will do all he can to help him forward on that way, the Way of the Buddha.

Such is Buddhist brotherhood, a thing founded in the essential principles of the religion, and therefore something that needs no special proclaiming; but which, nevertheless, will remain a lasting force for good in the world for as long as the religion itself continues to exist, so blessing the world by its presence.



In the corpse not only are the plastic forces of the body and speech and mind stilled and quiescent but also vitality is exhausted, heat is quenched, and the faculties of sense broken up;—whereas in the bhikkhu in trance vitality persists, heat abides, and the faculties are clear, although respiration and observation and perception are stilled and quiescent.

*Mahā Vedalla Sutta.*

In general, people's wishes and desires and aims are for a decrease in what is undesirable, disagreeable, and unpleasant, and for an increase in what is desirable, agreeable, and pleasant. In people with such aims that which is undesirable, unpleasant and disagreeable waxes apace, while that which is desirable, agreeable and pleasant wanes.

*Mahā Dhamma Samādāna Sutta.*

# ORIGIN OF DRINK EVIL IN INDIA

[In view of the recent announcement that total prohibition of liquor in India is the policy of the Congress Governments in the Provinces, the following account of the origin of the drink evil, as related in Kumbha Jataka, will be of interest to our readers—*Ed. Maha Bodhi.*]

Once upon a time when Brahmadatta was ruling in Benares, a forester, named Sura, who dwelt in the Kingdom of Kasi, went to the Himalayas, to seek for articles of merchandise. There was a certain tree there that sprang up to the height of a man with his arms extended over his head, and then divided into three parts. In the midst of its three forks was a hole as big as a wine jar, and when it rained this hole was filled with water. Round about it grew myrobalan plants and a pepper shrub ; and the ripe fruits from these, when they were cut down, fell into the hole. Not far from this tree was some self-sown paddy. The parrots would pluck the heads of rice and eat them, perched on this tree. And while they were eating, the paddy and the husked rice fell there. So the water, formenting through the sun's heat, assumed a blood-red colour. In the hot season flocks of birds, being thirsty, drank of it, and becoming intoxicated fell down at the foot of the tree, and after sleeping a while, flew away, chirping merrily. And the same thing happened in the case of wild dogs, monkeys and other creatures. The forester, on seeing this, said, "If this were poison they would die but after a short sleep they go away as they list ; it is no poison". And he himself drank of it, and becoming intoxicated he felt a desire to eat flesh, and then making a fire he killed the

partridges and cocks that fell down at the foot of the tree, and roasted their flesh on the live coals, and gesticulating with one hand, and eating flesh with the other, remained one or two days in the same spot. Now not far from there, lived an ascetic, named Varuna. The forester at other times also used to visit him, and the thought now struck him, "I will drink this liquor with the ascetic." So he filled a reed pipe with it, and taking it together with some roast meat he came to the hut of leaves and said, "Holy Sir, taste liquor," and they both drank it and ate the meat. So from the fact of this drink having being discovered by Surā and Varuna, it was called by their names (Surā and Vāruṇĭ). They both thought, "This is the way to manage it," and they filled their reed-pipes and taking it on a carrying-pole they came to a neighbouring village, and sent a message to the King that wine merchants had come. The King sent for them and they offered him the drink. The King drank it two or three times and got intoxicated. This lasted him only one or two days. Then he asked them if there was any more. "Yes, Sir," they said. "Where"? "In the Himalayas, Sir." "Then bring it here." They went and fetched it two or three times. Then thinking, "We can't always be going there," they took note of all the constituent parts, and, beginning with the bark of the tree, they threw in all the other ingredients, and made the drink in the city. The men of the city drank it and became idle wretches. And the place became like a deserted city. Then these wine merchants fled from it and came to Benares, and sent a message to the King, to announce their arrival. The King sent for them and paid them money, and they made wine there too. And that city also perished in the same way. Thence they fled to Saketa and from Saketa they came to Savatthi. At that time there was a

King named Sabbamitta in Savatthi. He shewed favour to these men and asked them what they wanted. When they said, "We want the chief ingredients and ground rice and five hundred jars, he gave them everything they asked for. So they stored the liquor in the five hundred jars, and to guard them, they bound cats one to each jar. And, when the liquor formented and began to escape, the cats drank the strong drink that flowed from the inside of the jars, and getting intoxicated they lay down to sleep ; and rats came and bit off the cats' ears, noses, teeth and tails. The King's officers came and told the King, "The cats have died from drinking the liquor." The King said, "Surely these men must be makers of poison," and he ordered them both to be beheaded and they died, crying out, "Give us strong drink, give us meat." The King, after putting the men to death gave orders that the jars should be broken. But the cats, when the effect of the liquor wore off, got up and walked about and played. When they saw this, they told the King. The King said, "If it were poison, they would have died ; it must be mead ; we will drink it." So he had the city decorated, and set up a pavilion in the palace yard and taking his seat in the splendid pavilion on a royal throne with a white umbrella raised over it, and surrounded by his courtiers, he began to drink. Then Sakka, the King of heaven, said, "Who are there that in the duty of service to mother and the like diligently fufil the three kinds of right conduct?" And looking upon the world, he saw the King seated to drink strong drink and he thought, "if he shall drink strong drink whole India will perish ; I will see that he shall not drink it." So, placing a jar full of the liquor in the palm of his hand, he went, disguised as a Brahmin, and stood in the air, in the presence of the King, and cried, "Buy this jar, buy this jar." King

Sabbamitta, on seeing him standing in the air and speaking after this manner, said, "Whence can this Brahmin come?" And conversing with him he repeated three stanzas:

Who art thou, being from on high,
    Whose form emits bright rays of light,
Like levin flash athwart the sky,
    Or moon illuming the darkest night?

To ride the pathless air upon,
    To move or stand silent space—
Real is the power that thou hast won,
    And proves thou art of godlike race.

Then, Brahmin, who thou art declare,
    And what within thy jar may be,
That thus appearing in mid air,
    Thou fain wouldst sell thy wares to me.

Then Sakka said, "Hearken then to me," and expounding the evil qualities of strong drink, he said:

This jar no oil nor ghee doth hold,
    No honey or molasses here,
But vices more than can be told
    Are stored within its rounded sphere.

Who drinks will fall, poor silly fool,
    Into some hole or pit impure,
Or headlong sink in loathsome pool
    And eat what he would fain abjure.
Buy then, O King, this jar of wine,
    Full to the brim of strongest wine.

Who drinks, with wits distracted quiet,
    Like grazing ox that loves to stray,
Wanders in mind, a helpless wight,
    And sings and dances all the day.
Buy then etc.

Who drinks will run all shamelessly,
    Like nude ascetic thro' town,
And late take rest—so dazed is he—
    forgetting when to lay him down.
Buy then etc.

Who drinks, like one moved with alarm,
    Totters as tho' he could not stand,
And trembling shakes his head and arm,
    Like wooden puppet worked by hand.
Buy then etc.

Who drink are burned to death in bed,
    Or else a prey to jackals fall,
To bondage or to death are led,
    And suffer loss of goods withal.
Buy then etc.

Who drinks is lost to decency
    And talks of things that are obscene,
Will sit undressed in company,
    Is sick and every way unclean.
Buy then etc.

Uplifted is the man that drinks,
    His vision is by no means clear,
The world is all my own, he thinks,
    I own no earthly lord as peer.
Buy then etc.

Wine is a thing of boastful pride,
    An ugly, naked, cowardly imp,
To strife and calumny allied,
    A home to shelter thief and pimp.
Buy then etc.

Tho' families may wealthy be,
And countless treasures may enjoy,
Holding earth's richest gifts in fee,
*This* will their heritage destroy.
Buy then etc.

Silver and gold and household gear,
Oxen and fields and stores of grain—
All, all is lost: strong drink, I fear,
Has proved of wealthy home the bane.
Buy then etc.

The man that drinks is filled with pride.
And his own parents will revile,
Or, ties of blood and kin defied,
Will dare the marriage bed defile.
Buy then etc.

She too that drinks will in her pride,
Her husband and her sire revile,
And, dignity of race defied,
A slave to folly will beguile.
Buy then etc.

The man that drinks will dare to slay
A righteous priest or brahmin true,
And then in suffering worlds for aye
The sinful deed will have to rue.
Buy then etc.

Who drinks will sin in triple wise,
In word, in action, and in thought,
Then sink to Hell, to agonise
For all the evil they have wrought.
Buy then etc.

The man from whom men beg in vain,
E'en at the cost of heaps of gold,
From him when drunk their point they gain
And readily the lie is told.
Buy then etc.

Should one that drinks a message bear
And lo! some great emergency
Should suddenly arise, he'll swear
The thing has slipped his memory.
Buy then etc.

E'en modest folk, intoxicate
With wine, will most indecent be,
And wisest men, when drunk, will prate
And babble very foolishly.
Buy then etc.

Thro' drink men, fasting, lie about,
The hard bare ground their resting place,
Huddled like swine, as aimless rout,
They undergo the most foul disgrace.
Buy then etc.

Like oxen smitten to the ground
Collapsing, in a heap they lie;
Such fire is in strong liquor found,
No power of man with it can vie.
Buy then etc.

When all men, as from deadly snake,
In terror from the poison shrink,
What hero bold enough to slake
His thirst from such a fatal drink?
Buy then etc.

'Twas after drinking this, I ween,
The Andhakas and Vrisni race,
Roaming along the shore, were seen
To fall, each by his kinsman's mace.
Buy then etc.

Angels infatuate with wine
Fell from eternal heaven, O King,
With all their magic power divine:
Then who would taste the accursed thing?
Buy then etc.

Nor curds nor honey sweet is here,
But evermore remembering
What's stored within this rounded sphere,
Buy, prithee, buy my jar, O King.

On hearing this the King, recognising the misery caused by drink, was so pleased with Sakka that he sang his praises in two stanzas:

No parents had I sage to teach, like thee,
But thou art kind and merciful, I see;
A seeker of the Highest Truth alway;
Therefore I will obey thy words today.
Lo! five choice villages I own are thine,
Twice fifty handmaids, seven hundred kine,
And these ten cars with steeds of purest blood,
For thou hast counselled me to mine own good.

Sakka on hearing this revealed his godhead and made himself known, and standing in the air he repeated two stanzas:

These hundred slaves, O King, may still be thine,
And eke the villages and herds of kine;
No chariots yoked to high-bred steeds I claim;
Sakka, chief God of Thirty Three, my name.

Enjoy, thy ghee, rice, milk and sodden meat,
Still be content thy honey cakes to eat,
Thus, King, delighting in the Truths I've preached,
Pursue thy blameless path, till Heaven is reached.

Thus did Sakka admonish him and then returned to his abode in Heaven. And the King, abstaining from strong drink, ordered the drinking vessels to be broken. And undertaking to keep the precepts and dispensing alms, he became destined to Heaven. But the drinking of strong drink gradually developed in India.

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In the Law of the Noble, there are eight states of consciousness which conduce to giving up according to the Law of the Noble, and these are the eight :—all killing should be banned by holding life sacred ; theft should be banned by never taking what is not a free gift ; lying should be banned by a strict adherence to truthfulness ; calumny should be banned by never stooping to calumniate, covetise should be banned by uncovetousness ; taunt should be banned by never taunting ; angry rage should be banned by placidity ; and arrogance should be banned by humility.

*Potaliya Sutta.*

Just as, at harvest time at the close of the rainy season, the sun shines forth and blazes in full glory, scattering and putting to flight the clouds of the air as he rises high in the heaven and drives before him all murk and gloom from the skies,—even so, bhikkhus, does this profession of the Doctrine, which blesses both the present and the future, shines forth and blazes in full glory as it overpowers the wrangles of the warring hosts of recluses and brahmins.

*Mahā Dhamma Samādāna Sutta.*

# BUDDHA'S TURNING OF THE WHEEL OF LAW

By Dr. B. C. Law, Ph.D., M.A., B.L.

The Buddha spent four weeks in the spot where he conquered Mara and where he attained perfect enlightenment in ceremonial acts, following the example of the former Buddhas.

After this, the dispirited Mara again appeared before the Buddha and told him "Lord, you have attained your object, why don't you desist now?" The Buddha replied, "I shall desist only when I shall be able to establish humanity in the path of virtue and enlightenment." At this Mara left him in disgust. The three daughters of Mara, Rati, Priti and Tṛṣṇā then tried to induce the Buddha to enjoy worldly pleasures but in vain.

The three sisters with sorrowful countenances, then went aside and discussed amongst themselves the future course of action. Assuming a most youthful grace they again appeared before him and with folded hands they told him, "Oh, Lord, we take refuge in you, kindly ordain us. We are the daughters of Namuci.* Coming to hear about you, we have come to you from Kañchanapura, leaving aside our homes. We are eager to learn at your feet. Just as you are a mendicant, we are also living celebate lives." In spite of their coaxing and cajoling the Buddha understood their tricks and remembering the former Buddhas, he remained steadfast in his meditation.

* It is an epithet of Mara who is also called Kanha.

Finding that their ruse had failed, the three sisters who were adepts in magic again conspired amongst themselves and assuming the appearance of old persons, they again came to delude him. "We have come here," they said, "wandering here and there in the Dasāvatāra forest, you are the Enlightened One, please ordain us in your religion. We are afraid of death and hence we are objects of your pity. Kindly establish us in the path of Nirvāna." The Buddha listened to the words of the charmers, but he did not get annoyed. The appearance of old persons that was assumed by the three sisters for showing their capacities, had, however, a strange effect. They could not change it when they tried to become young. Finding that they had failed in their mission, with their old and decrepit bodies they went to their father and told him, "Father, you are the master-magician. Kindly bring us back to our original appearances." To this he replied, "My dear girls, it is beyond my capacity to overcome the influence of the Buddha. You better go and take refuge in him." They then went to the Buddha and bowing before him told him, "Oh, Lord, We have committed wrong by being crazy due to our youth, kindly forgive us." Silent and compassionate, the Englightened One gave them back their former appearances. Bowing before him and praising him, they then left for their home.

The shameless Mara, again made his appearance in the sky and assuming the appearance of Kuleswara (the presiding deity of the Śākya race) began to tell him, "Knowing that you were destined to attain Enlightenment, I had once bowed before you. It is only through our blessings that you have become the Enlightened One. Just as you came away from your kingdom, you now go back there and justifying the significance of your name of Tathāgata,

you become king Tathāgata. Taking refuge in the three gems, go and live in your kingdom. Make Yasodharā happy and maintain your old parents. In course of time, being the proud father of a thousand sons, you will acquire the power of rescuing the world and you will eventually become the monarch of Yāma and other heavens. In course of time you will acquire sovereignty over the Bodhisattvas and will attain Nirvāṇa. Therefore, after you have begotten your children, go to the forest and live the life of a hermit. Just as you have become the Master, your children will become Tathāgatas. Oh Conqueror, you will be master of enjoyments and renunciation". To these words of Māra the Omniscient One said in reply, "You shameless creature, you are Māra and not the presiding deity of the Śākya race. Thousands of people like you will not be able to displace me from the path of virtue. Of course, I shall go back to my kingdom but then I shall gradually lead my country to the way of Nirvāṇa. Oh Namucī, you have been defeated, you better go back to your own abode and I, on my part, shall leave this place for Benares in order to turn the Wheel of Law." At this peremptory order of the Buddha, Māra, heaving a deep sigh, left for his own abode, helpless and dispirited.

After repulsing Māra for the last time, the Buddha arose from the noble seat and set out alone for Benares. To give him shade the clouds overcast the sky and Mucalinda, the king of serpents, devotedly asked him, "Oh Lord, Omniscient as you are, you know that there will be terrible storm, rain and fog for a whole week. Will you, therefore, honour me by staying at my place?" Though possessed of superhuman powers the Lord adopting the attitude of ordinary mortals, stopped at Mucalinda's request and spent the time in deep meditation being seated

on a jewelled throne and the king of serpents spreading his hood protected the Buddha, the protector of all, from the ravages of rain, storm and fog. After a week was over and the serpent king had left him, the Lord went to the bank of the river adjoining the Ajapāla forest. While he was stopping there for the night a god named Nyagrodha, illuminating all the quarters, appeared before the Buddha and with folded palms told him, "In my human existence I had planted this Nyagrodha tree. For getting rid of my sins I had nurtured it like the Bo-tree. Due to the merit thus acquired I have been born in heaven and have prospered.. Out of kindness towards me, do please stay here for a week". Saying "Let it be so", the Fulfiller of the wishes of the devoted, stayed under the Nyagrodha tree engaged in meditation. Staying there for a week, he spent another week in meditation under a palm tree in the Khirika forest. At that time two very wealthy merchants of northern Utkala named Trapusa and Bhallika arrived there with five hundred cart-loads of merchandise and by offering him rice-gruels they earned the Lord's blessings. The presiding deity of the Khirika forest presented him with a rice-bowl, in return of which he received the blessings of the Buddha.

The Buddha would turn the Wheel of Law for the salvation of the world being seated in the fourth āsana at Mṛgadāva in Benares. Considering to whom to preach the law first, Śākyasinha remembered his five disciples of Benares.

Then with a view to go to Benares he started for it with great pomp and splendour. Earning his livelihood on the way by showing the prowess of his religion, the Enlightened One went towards the north of Gayā. He stayed for a night in the palace of Sudarshana, the king of

serpents and taking the five delicacies in the morning he went on his way after blessing him copiously. When he was taking shelter under a tree near Vanārā, he was able to attract Nandi, a humble brahmin towards the acquirement of knowledge. He spent a night in the house of the headman of Vanārā and again set out in the morning after taking rice-gruel and blessing him. Next he spent a night at the house of Sunda, Yaksha of the village of Vundadvīra and taking cream of milk in the morning he went on, after blessing him. Thereafter in the garden known as Rohitavastuka, Kamaṇḍalu, the king of serpents, worshipped him in the company of the citizens. Blessing the people there, the Compassionate One went to Gandhapura where he was worshipped by Gandha, the Yaksha. He next reached Sārathipura and there thousands of citizens turned out to pay him homage. After this he arrived at the banks of the Ganges and with a view to cross the river he asked the ferry-man to take him in his boat. But the ferry-man refused to take him unless he had been paid for it. "I am penniless, what can I give you?" Thus saying the Buddha crossed the river by flying through the air in the manner of Garuḍa. It was since then that Bimbisāra exempted all homeless mendicants from paying for the ferry.

After crossing the river the Master entered the city of Benares. On the next morning, after gathering some food by begging, he left for Mṛgadāva alone.

His five former disciples saw him approaching from a distance and they started discussing amongst themselves, "The Samaṇa Gautama who had broken his vows and had lost self-control is coming here. He is of impure soul and has no control over his senses. So, we shall not greet him by enquiring about his health or by getting up from our seats or by inviting him to take his seat." Knowing their

minds the Lord went near them and through his influence they forgot their resolutions and they rose up from their seats. They presented him with a seat, offering water for ablution and making obeisance to him they made enquiries about his health. "I am perfectly well, and I have attained the supreme enlightenment". Thus saying the Lord further told them that he had come there to preach the law to them. He asked them to get ordained with a view to attain Nirvāṇa. The five of them then asked him to ordain them and he ordained them.

At the request of his disciples he bathed in the Buddha Puṣkariṇī (lake of Enlightenment) and after taking nectar he began to think about the sermon.

Considering that Mṛgadāva was the field of Jina (Jina keshetra) he started taking up the different āsanas (attitudes) with delight.

Śākyasinha, the omniscient, then turned the Wheel of Law and addressed the audience thus:

"Oh Maitreya and followers! I am now expounding the law as was done by the former Buddhas. Oh Bhikkhus, there are two kinds of monks who aspire after salvation, one class of them remains engrossed in pursuits of pleasures and the other class undergoes extreme austerities. Both the classes of monks are really running after useless things. They are not fit to attain salvation. They have no inclination towards 'abhiññā', 'bodhi' or 'nibbāna'. Tathāgata, the preceptor of the world, on the other hand, adopts the middle course and preaches the true religion. Beginning with the four noble truths the Bodhisattva unfolds the course of the noble religion and preaches the Noble Eightfold Path.

"In the same way, I too have become the Tathāgata, the Perfectly Enlightened one, in this world. Beginning

with the Four Noble Truths I shall preach the Eight Noble Paths that lead to perfect enlightenment. By my preachings I shall lead the people of this world to the attainment of Nirvāṇa. Therefore, first of all listen to the Four Noble Truths. What I myself have learnt with the grace of all the Buddhas, the Brahmacharis will realise them after they listen to them. The Four Noble Truths are the foundations of all religions and by adopting the Eightfold Path one can attain salvation.

"There are people who say that the root-cause of the existence of the world is nature. All that happen in this world are attributed to nature. There are others who hold that everything owes its origin to the law of karma. There are still others who hold that everything is due to the will of God. If merit or sin be due to the pleasure or pain of the soul then how is it that the body without the soul does not enjoy eternal happiness? If there be no effect of virtue or vice, then how is it that there is so much difference in beauty and wealth amongst the people? Why should there be any difference between man and man? If the world be due to natural phenomenon, who will recognise the effect of karma? If happiness be the cause of happiness and sorrow be the cause of sorrow, why should people try to get freed from the worldly bondage by performing extreme austerities? There are some ignorant people who look to God as the cause of everything. If that be so, why is it that there is no equality in the world, though God is the same to every one?

"He who will turn the Wheel of Law for the good of the world, will first of all perform acts of charity, next will observe codes of morality, will hold the right view, will acquire merit through true religion, will acquire perfect knowledge and finally, will be supremely compassionate.

"He who will hold the Wheel of Law and will preach, will acquire these eight noble qualities at ease. By preaching the law he will acquire great merit as a result of which he will be extremely handsome and supremely prosperous. He will be the king of kings, nay, he will be the king of 'Lokapālas ; Indra, the king of Gods, the King of the Yāma gods, the king of the Tusita gods, the King of the Sunirmita gods, the King of the Vasavattī gods and the King of the Brahmaloka and in the end he will eventually attain Buddhahood. These eightfold noble merits will accrue to such a person.

"He who will listen attentively and respectfully to the preachings, when the law will be expounded, will be purified and will be filled with great compassion and delight. Being indifferent towards worldly objects, he will be full of self-satisfaction, he will acquire perfect self-control and master the five-fold knowledge, he will free himself from desires and become supremely prosperous.

"Wherever the Law will be expounded, there will be no political turmoil, no depredation of thieves, or of snakes or of draught or of famine ; there will be no fear of quarrel or warfare of spirits, nāgas, Yakshas and of all other ravages. These eightfold fears never occur to a place where the Wheel of Law is turned.

"I am briefly telling you what has been told by all the Buddhas about the great merit that accrues from the observance of the preachings:

"Those who will worship with delight the Pacceka Buddhas, they themselves will attain Pacceka-Buddhahood and others will worship them. Special merit accrues to those who worship the Lord Buddha and they themselves attain Buddhahood and others worship them. Any one who learns this merit and lets others learn about it also.

acquires this special merit, any one who preaches this noble sermon without caring for his comforts or for his people at the time of the decline of the true religion, also acquires this special merit.

"He who wishes to worship the Pacceka-Buddhas and the Arahants, let him preach this noble religion, setting his mind steadfastly to the attainment of Enlightenment. What the Buddhas have said for the good of all beings, is the best of all good preachings. Wherever this noble sermon is preached, the Buddha will remain there steadfastly. He who derives comfort by listening to the sermon preached by the Buddha is the greatest of the leaders of men. He shines like a jewel, there is no one equal to him. Threfore, those who are liberally disposed, let them listen daily to this discourse which is the cause of happiness and merit. Let all attain the three jewels applying themselves for the attainment of the Enlightenment, after listening to this sermon."



Whoso takes life expressly for the Tathagata or for a disciple of his, is storing up much demerit for himself in five respects. First, in that he orders a particular living creature to be fetched. Secondly, in that this living creature, by being fetched experiences pain of mind and body. Thirdly, in that he orders it to be killed. Fourthly, in that, in being killed, that living creature experiences pain of mind and body. And fifthly in that he offends the Tathagata or a disciple of his by offering him what is improper.

*Jīvaka Sutta.*

# THE SALVATION OF ARYAVARTA AND THE LIFE OF THE WORLD.

BY BHIKKHU METTEYYA.

The dawn was rosier, and a serener sun rose on the golden day. The heart of the world throbbed with an unknown love of unknown sweetness and humanity was full happy with the large hope of Life.

For the millennium had dawned. Home became an holy place. As Brahma lives in his realm of love and light with benign thoughts for all the world, even so lived parents in their home. And the righteous son, cherishing them with reverent love, earned the praise of the king of gods. Husband and wife lived angel-like in the ectasy of union and love. Wife indeed was *sahadharmacarini,* helper in virtue, liberality and wisdom's guest. They eyed each other with love and wished for reunion after death.

Happiness was first in the heart, then in the home and next in the world. The Brahmans then were gods on earth. The best of them did not sin even in sleep. Others practised juvenile chastity for full forty-eight years and went in search of science and noble conduct. They praised purity and virtue, rectitude, mildness, sanctity, tenderness, compassion and sweet patience. They killed not the cow for sacrifice, but made offerings of rice, beds, garments, ghee and oil which, being given by the charitable, were peacefully earned. They regarded the cow as a mother, a father, a brother, and a dear and real relative. For the cow is our most precious friend, turning her blood into healing nectar for us. She gives us the sweetest food and

strength, she gives lovely colour to the skin and happiness. Thus, grateful in the extreme they killed not the cow. Wherefore the Brahmans then were graceful, beautifully built and big, handsome, renowned and zealous. When such blessed men walked the earth it was prosperous.* No one in all the land killed any living being. No one drank. There were neither meat shops nor liquor shops. Weapons were useless. The art of living attained its summit. Science reached its zenith. Renunciation was the rule and lives were lived for the good of the whole world. And hearts attained ecstasy in love and joyful sympathy. Nirvana was in the heart, home was Brahma-loka, earth was heaven, life was a blessing and death Peace.

That was the world that listened to the Lord. List unto Him again, O World, and thou shalt live. Thou shalt have love and light. List unto Him, O world, and the nations will lay down their arms. List unto Him O heart, and thou shalt find thy Peace.

The salvation of Aryavarta and the world is through the Lord. List unto the Lord who came in His fruition of compassion and largeness of love. The Lord saith:

"Open for ye, are the doors to the Deathless. They that have ears, leave wrong views behind and send forth faith.

"By self alone is evil done, by self alone one suffers. By self alone is evil left undone and by self alone one wins salvation. Purity and pollution, on one's own self alone they depend and no one can purify another.

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* I have closely followed the Late Professor V. Fausboll's translation. *Vide* Brahmana Dhammika Sutta in the Sacred Books of the East Series.

"Self is the Refuge of self. In whom else can one a refuge find. The man that tameth his own self well: he gaineth the rarest refuge, so hard to find.

"Shunning all evil, doing all good, and cleansing of the heart; this is the gospel of the Buddhas."

The sublime morality taught by the Lord and lived by the disciples made life on earth higher than that in any heaven. The Lord said to His disciples that parents are like Brahma, and that a family that honours father and mother at home live with the benign Brahma in the home. Parents, according to our Lord, are to be regarded as the first of the guardian angels that bless us. Parents are the first teachers also, and they are worthy of offerings. Parents, again, are likened unto the East where riseth the sun, bringing light and life. Even if a man takes his mother on one shoulder and father on the other, and carry them thus all his life, he cannot free himself of the great debt he owes his parents. The grateful son should worship them, pay them due honour, serve them with food, drink, clothing and beds, should himself bathe them, and anoint them, and wash their feet. The noble son who cherishes his parents thus gets praise in this world, he is blessed with health and happiness and after death becomes partaker of heavenly bliss. The cherishing of parents, indeed has been likened unto the linch-pin of the chariot of the world by the Lord Buddha. And still in Buddhist countries, parents are worshipped by the children daily.

The husband and wife, the Lord hath said, are to live like god and goddess, both having tender hearts, never destroying the life of a living being, never thieving, never lying, never indulging in intoxicants, sweetly virtuous and enjoying the happiness of charity. Many blessings attend their home and enemies are powerless to do them harm.

In this world they live according to the Dhamma—matched in virtue—and wake from death in heaven.

In Aryavarta, in ancient days, very many such happy couples lived. There perhaps is no other story of wedded love so tender, so touching and so sacred as that of Nakula Matā and Nakula Pitā. One day the Lord on his begging round visited the house of these aged devotees and they, sitting at one side of Him, confided to the Lord the secret of their sacred love. Nakula Pitā said to the Master "Lord, ever since Nakula Matā was brought home to me at a tender age, I know not of any wrong on her part even by thought. How can I say she ever wronged me in deed. Lord, in this life it is with love that we look each other, we wish to see each other in the next world also."

And the dear old dame also said the same thing of her husband and confided the Lord that she too wished to be united with her loving husband in the next life also. And the Lord said that they verily would meet in the next world also.

History has proved that Buddhism is the only religion that unites, not only a nation, but the whole world as well. Speaking of this unity, the Lord said that even as the five great rivers, Ganga, Jamuna, Aciravati, Sarabhu and Mahi, when they enter the *Great Ocean,* leaving their old names behind, become *One* with it, even so, in this dispensation Khattiyas, Brahmanas, Vessas and Suddas, lose their old names and old descent, and become known as sons of the Lord Buddha. Our Lord said, "By birth one becomes not a Candāla, by birth one becomes not a Brahmin, by deed alone one becomes a Candāla, and by deed alone a Brahmin."

In the Vasala Sutta, the Lord has beautifully explained who the real outcaste is.

*He that is devoid of compassion, he that harms living beings, he is the untouchable. He that sieges village and* town, he that destroyeth them, and he that is a pest to others, he is the untouchable.

He that, in village or in wood, appropriates the property of others, takes what is not his own, he is the true outcaste. He that plunders, he that kills wayfarers, he that lies and he that gives false witness, they only are the untouchables.

Ht that being rich, despises mother and father who are old, he is the true Candāla.

He that having feasted at the neighbour's house, treats not his neighbour in like manner, he is the outcast. Candālas in ancient days, through sacred virtue and wisdom sublime, reached the pinnacle of glory and were worshipped of kings and Brahmins.*

The fragrance of Sunita, the starving Candāla of Rajagaha, was felt even in high heaven. And Upali, the barber, was the chief of the *Vinayadharas* in the sāsana of our Lord. Even to-day, the one place where the children of Mother India meet in the ecstasy of unity is at Puri of ancient Buddhist fame. Still, in Buddhist countries, at the feet of the Lord of compassion, the highest and the lowest sit with tender love and reverence for each other. Though many in body, the true children of our Lord live one in heart. It is through the Lord Buddha alone that humanity can be united. To the Buddhist all existence is one in that all are suffering and he works ceaselessly to make the whole world happy. His is a silent love, hence sacred. He loves not only the Buddhist but the Hindu, the Christian and the Mussalman as well, and there is no

* See Professor Fausboll's translation in the S. B. E. Series.

limit to his love. Distinctions he knows not. Between east and west and between man and beast, he sees no difference. To him all life is one in that all are suffering.

Asoka, the great Buddhist king, giving freedom to all life, advised his people not to burn even chaff with insects. Harsha Siladitya also decreed that no living being should be killed. Hence all India became vegetarian. So tender did the hearts of the people become, that although the Vedas and the Smritis authorise animal sacrifice, the people strongly objected to it, and the author of the Nirnaya Sindhu writes:

"The slaughter of large sheep for Brahmins versed in the Vedas, should not be effected being detested by the public. Further, the rule let a cow fit for offering to Mitra and Varuna, or a barren cow, or one that has ceased to bear after first calving be sacrificed, is duly ordained, but such sacrifice, being opposed to public feeling could not be performed."*

The love of the Lord Buddha still works in India and although the Mahabharata bears testimony to the high value of flesh as an article of food we still find almost the whole of Hindustan practising vegetarianism. The Buddhist Kings of Ceylon, China and Burma also decreed that bird, beast and fish should be given freedom of life.

It is the Lord Buddha who taught the world sweet tolerance also. When Upali, the rich householder of Nalanda became a disciple of His, the Lord said to him, "Your family, O householder, was an unfailing well-spring to the Niganthas for a long time: continue giving them alms when they come to your door,† and the good man

* Vide "A Study of Caste." by Professor Lakshmi Narasu.

† Vide Translation of Upali Sutta by Bhikkhu Silācāra and Lord Chalmers, and Asoka's Inscriptions.

even after his conversion to Buddhism was liberal towards the other sects. The great emperor Asoka also, listening to the Master, made monasteries for other sects and had it graven on rock and stone that the various sects should love and respect each other. At the great festival held at Prayag, Harsha, the Buddhist king, honoured not only Buddhists but Brahmins, Jains and other sectaries as well. This great king gave all his wealth to the religion and to the poor, and his sister became a nun.

The Pala kings also were very tolerant towards other faiths and bestowed gifts upon Brahmins. The Buddhist sees neither caste nor creed, but seeing the evanescence of the world and the sorrows immanent in life, devotes all his powers for allaying the sufferings of the world. It is the Lord Buddha who taught the world tolerance, it is He, and He alone who taught the world the sublime art of living. To speak of other arts, it is Buddhism that gave them life. Ajanta is the glory of Indian Art and Buddhist monuments are the marvels of the East. Speaking of Indian Art, Sir John Marshall says:

"In the earliest caves you see Buddhist art almost at its zenith; you mark its graceful lines; its rich but restrained decoration, its transparent sincerity, and above all its peace and tranquillity . . . You have passed from the realm of Buddhism . . . and you realise—with a start as it were—the vast gulf that separates the two. You can see forms obviously copied from the Buddhist; but their peacefulness is gone. *Ethos* (If I may use a Greek expression) has given way to *pathos*. They have become the incarnation of all the dead forces of nature, of passion and of lust, of suffering and death. And so you go from one to another of these halls, surrounded by sombre and relentless forms, peering from their dark recesses: you surrender

yourself involuntarily to the prevailing gloom; but you do not, you cannot forget the lofty spiritual beauty of the earlier caves; and you wonder within yourself what came over the spirit or the character of the people when they forsook Buddhism."*

Dr. Grunwedel, who practised the Kalacakra in his German home, writes thus:

"The figurative part of Brahman art, so far as we are now acquainted with it, is based essentially upon Buddhist elements—so much so indeed that the Saiva figures which originated at the same time as the Northern Buddhist, appear to have fixed types, whilst iconography of the Vishnu cult embraces chiefly Buddhist elements to which a different interpretation has been given. But still more dependent on Buddhism are the representations of Jaina art."

On the world Lord Buddha showered all it needs to live happy. He brought the world peace and opened the doors to the immortal. In India, in ancient days, the noblest hearts were temples offered to the Lord, and in them shone the light of the Dhamma. People lived in the ecstasy of unity. Mother India then was her own refuge and the refuge of the world.

Again, through the great grace of the Lord Buddha, may her fetters fall. May she be free, and may she give unto the world the same peace she gave of old. Her salvation through the Lord Buddha and her children again seek refuge in Him. Not the salvation of Aryavarta alone, but the Life of the whole world also depends upon Him. For He alone can protect the weak, He alone can convert the

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* Quoted in Prof. Lakshmi Narasu's "A Study of Caste".

world from greed to renunciation, from enmity to friendship, and from cruelty to compassion and He alone can make nation look unto nation with love.

And He alone can bring the heart Perfect Peace.

*Homage unto Him, the Blessed One, the Exalted One, the All-Enlightened One!*

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Should the inquiring bhikkhu be asked by others what facts and evidence lead him to aver that this reverend man eschews pleasures of sense in fearlessness and not from motives of fear, but because of the eradication of passions, then he would give the right answer by replying that, whether living in the confraternity or alone, this reverend man—alike in dealing with rich and poor, with teachers of confraternities, with those patently covetous or with those by covetise undefiled—never looks down on a man for that.

*Vimaṁsaka Sutta.*

Be it yours to dwell with radiant goodwill pervading first one quarter of the world—then the second—then the third—and then the fourth quarter yea, pervading the whole length and breadth of the world, above, below, around, everywhere, with radiant goodwill and all-embracing, vast, boundless, wherein no hate or malice, finds a place. And, as with goodwill, so in turn, be it yours to pervade with radiant pity, and sympathy, and poised equanimity the whole length and breadth of the world.

*Māra Tajjanīya Sutta.*

## NOTES AND NEWS

*Prohibition in India.*

The hope of prohibition becoming an accomplished fact in India was remote at one time. But since the acceptance of office by the Congress in six Provinces, this question has again come to the forefront. The Congress is committed to a policy of total prohibition and Ministers in Madras and Bombay have already announced that, as an experiment, they would start with certain districts in their Provinces. We hope the experiment will prove successful and total prohibition will be an accomplished fact in India before the Congress faces the electorate again. Prohibition in the United States of America was a failure and critics are already pronouncing failure of the experiment in India as well. But it must be borne in mind that conditions in India and America are not the same. While drinking is not only a habit with the people of America but also a social necessity, in India, it is just the contrary. All Indian religions consider drinking liquor as an evil and the people in general have not taken to it as a chronic habit, and therefore it is our expectation that prohibition in India will not meet with the fate it had in America. Buddhists of India offer their whole-hearted support to the Governments in their efforts to establish total prohibition which will go a long way in improving the lot of the villagers.

* * * *

*War between Japan and China.*

After keeping the entire world in suspense for a long period, Japan and China have started giving an exhibition

of their Powers of destruction. It is a regular war though the fighting is not officially recognised as war! As these lines are being written thousands of young lives are being sacrificed in the name of national honour, national security and even self-defence though, truly speaking, it is all due to "greed". Both countries are predominantly Buddhist and we have to hang down our heads in shame at this violation of the sacred teachings of the Buddha. A war in self-defence is understandable and can be allowed even to Buddhists; but this war, to all intents and purposes, appear to be the result of a campaign of hatred. As the aggrieved party, sympathy will naturally be with China whose territories are being invaded. China's misfortunes never seem to come to an end. Whatever may be the cause of this war, may we hope that better counsels will prevail with both sides and that the hostilites will soon be brought to an end. If greed and self-aggrandisement, which Buddha proclaimed as the cause of the world's misery, are abandoned, an amicable settlement of the problems between these two countries could be easily brought about. What they have to remember is Lord Buddha's teaching which says, "hatred can never cease by hatred, hatred is ceased only by love". When will the nations, which are all preparing for a great world war, learn this greatest of truths?

* * * *

*Bahujana Vihara in Bombay.*

Sometime ago there was opened in Bombay a unique Buddhist Temple called the "Bahujana Vihara". As the name connotes it is a Vihara "for the Masses" and is under the management of the well-known Buddhist scholar Professor Dharmananda Kosambi. The temple will meet the needs of the common people, especially the so-called

Harijans, for whose benefit it has been built. We hope the Harijans and other depressed classes whose grievances about their non-admittance into Hindu Temples were broadcasted all over the world, will make full use of this Temple as a place of worship. In accordance with the Buddhist principle of equality, its doors are open to all without any distinctions of caste, creed or colour and we trust it will be well patronised and a spirit of unity, which has become so essential in India today, would be fostered under the influence of Buddhist Teachings.

* * * *

*Universal Buddha Society of Bangalore.*

One of our esteemed members, Mr. A. S. R. Chari, ex-Judge, High Court of Mysore, has started a Buddhist Society in Bangalore under the above name. It has already published the first half-yearly report which gives an account of the work done during the period. We are highly pleased to see the progress of this Society which should ultimately prove to be of great help in the propagation of the Dhamma in South India. The fact that Mr. Chari is the founder ensures its stability and a long career of useful activity. We hope Mr. Chari will receive the co-operation of all Buddhists and sympathisers of the Buddhist movement in Mysore.

* * * *

*Nishi Honganji of Japan.*

One of the most active and progressive Buddhist sects in Japan is the Shinshu Sect of which Rt. Revd. Count Kosho Otani is the Chief Abbot. He is the twenty-third descendant of Saint Shinran, the founder of the Sect, and is a young man with a brilliant future. The editor of this journal had the privilege of a long talk with him about

Buddhist activities during his visit to Japan in 1934. Count Otani evinced keen interest in the revival of Buddhism in India and its spread all over the world. He assumed office as the head of the Sect on October 20, 1927, and we have no doubt that he will utilise his high office to advance the cause of Buddhism in Japan as well as outside. He has a following of over ten million adherents. The following figures of foreign missions of the Shinshu Sect, taken from the Travel Bulletin of the Nippon Yusain Kaisha, will be of interest:

| | Temples and Missions | Missionaries | Followers (Registered) |
|---|---|---|---|
| Taiwan ... | 41 | 50 | 4,500 |
| Karafuto ... | 26 | 8 | 2,400 |
| Chosen ... | 99 | 200 | 50,000 |
| Manchoukuo ... | 32 | 76 | 51,000 |
| China ... | 7 | 8 | 20,000 |
| South Sea Islands | 6 | 3 | 4,000 |
| Hawaii ... | 65 | 60 | 1,00,000 |
| United States | 37 | 61 | 40,000 |
| Canada ... | 7 | 6 | 6,000 |
| Total ... | 320 | 472 | 2,77,900 |

These Missions work mainly among the Japanese residents but it is hoped that their activities will be extended among the non-Japanese as well.

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*Use of the word "Tirthaka".*

Our Jain brethren in South India have raised a storm over the use of the word "Tirthaka" in a work on Buddhism written in Kanarese and prescribed for use in Mysore Schools. The objection is to the use of the word "Tirthaka" for those charged with "atrocious, sinful and criminal acts against Buddha", as it has a close resemblance to "Tirthankara", the word used for the great saints whom Jains "adore and worship as propagators of Truth and Saviours of humanity". "Tirthaka" is a term we come across very often in the Buddhist scriptures to indicate those who were non-believers of Buddhism. As such it is a general term and has no connection whatever with "Tirthankara" of the

Jains. The author who is probably not a Buddhist has simply copied the word from Buddhist scriptures without meaning any offence to the Jain Saints. It is regrettable that our Jain brethren should raise a storm over such a simple matter. If similar objections are taken by other religionists as well, the use of many familiar terms will have to be given up and many a scripture re-written. The author has already made his position clear and has denied any desire on his part to connect the two words. This ought to allay any suspicion created in the minds of our Jain brethren, for whose great saints the author entertains the highest regard.

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*Lectures at the Sri Dharmarajika Vihara, Calcutta.*

Under the auspices of the Maha Bodhi Society the following lectures were delivered at the above Vihara by Pandit Girish Chandra Vidyavinode. Both the lectures were well attended.

(1) *Origin and Development of Buddhism.*
(2) *Paramitas (Perfections).*

* * * *

*Late Mr. K. Kumaran.*

We have to record with deep regret the passing away of another Buddhist worker in the person of Mr. K. Kumaran of Calicut. He was the Secretary of the Maha Bodhi Buddhist Mission to Malabar in which capacity he did excellent service to the cause of Buddhism in South India. He was an enthusiastic worker but for whose loyal co-operation the success attained by the mission could not have been possible. His untimely death is an irreparable loss to our work in Malabar.

* * * *

*Maha Bodhi wanted.*

Owing to the large number of new subscribers enrolled recently in Ceylon, the March number of the Maha Bodhi has been exhausted. We are in need of six copies and shall be glad if our readers who are not in the habit of keeping the different numbers bound together will sell them to us. On receiving a letter expressing willingness to sell, we shall be glad to send postage stamps for them.

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# FINANCIAL

*Statement of Income and Expenditure of the Maha Bodhi Society for the month of June, 1937.*

**INCOME.**

| | Rs. | A. | P. |
|---|---|---|---|
| *Vihara a/c.* | | | |
| Miscellaneous donations | 1 | 10 | 0 |
| *Book Agency a/c.* | | | |
| Cash sales & V.P. ... | 142 | 11 | 6 |
| Cash sale, Calcutta ... | 80 | 11 | 0 |
| *Wesak a/c.* | | | |
| Donations ... ... | 74 | 8 | 0 |
| *Sarnath M. B. S. a/c.* | | | |
| Mr. S. Yamamoto ... | 2 | 0 | 0 |
| Shop rent ... ... | 3 | 0 | 0 |
| *M. K. V. Library a/c.* | | | |
| Sale of papers ... | 2 | 1 | 3 |
| *Dharmaduta a/c.* | | | |
| Subscriptions ... | 4 | 1 | 0 |
| *Maha Bodhi Journal a/c.* | | | |
| Subscriptions ... | 147 | 8 | 0 |
| Subscriptions from Ceylon ... ... | 513 | 6 | 0 |
| *M. B. Dispensary a/c.* | | | |
| Miscellaneous donations ... ... | 7 | 0 | 0 |
| *Maha Bodhi Vidyalaya a/c.* | | | |
| Seth J. K. Birla ... | 200 | 0 | 0 |
| Fees ... ... | 72 | 1 | 6 |
| *Bhawani a/c.* | | | |
| Legacy of Venerable Dharmapala ... | 200 | 0 | 0 |
| *Free School a/c.* | | | |
| Grant from D. Board | 20 | 0 | 0 |
| Income tax refund ... | 154 | 1 | 0 |
| Carried over | 1624 | 11 | 3 |

**EXPENDITURE.**

| | Rs. | A. | P. |
|---|---|---|---|
| *Vihara a/c.* | | | |
| Salary of Durwan 2 months ... | 21 | 8 | 0 |
| Candles, Incense, etc. | 3 | 10 | 9 |
| *Book Agency a/c.* | | | |
| Books and postage ... | 20 | 14 | 6 |
| *Wesak a/c.* ... ... | 12 | 13 | 6 |
| *Sarnath M. B. S. a/c.* | | | |
| Bank charges ... | 0 | 10 | 6 |
| Stationery, etc ... | 0 | 15 | 0 |
| Salaries ... ... | 195 | 0 | 0 |
| Postage ... ... | 5 | 8 | 3 |
| *M. K. V. Library a/c.* | | | |
| Books & Newspapers | 7 | 15 | 3 |
| *Dharmaduta a/c.* | | | |
| Printing bill ... | 22 | 12 | 0 |
| Postage, etc. ... | 5 | 6 | 6 |
| *Sarnath Bldg. a/c.* ... | 27 | 4 | 9 |
| *M. K. V. Garden a/c.* | | | |
| Malis for 2 months ... | 40 | 0 | 0 |
| Mot, seeds, etc. ... | 7 | 2 | 0 |
| *Dispensary a/c.* | | | |
| Medicine ... ... | 16 | 6 | 6 |
| Sadananda's exp. ... | 15 | 5 | 3 |
| *Maha Bodhi Vidyalaya a/c.* | | | |
| Salary & petty exp. | 148 | 9 | 6 |
| *Sripal a/c.* ... ... | 10 | 2 | 0 |
| *Hindi Middle School a/c.* | | | |
| Salary of 2 months ... | 51 | 9 | 0 |
| *Free School a/c.* | | | |
| Salary of teachers ... | 54 | 0 | 0 |
| Carried over ... | 667 | 9 | 3 |

## *Statement of Income and Expenditure of the Maha Bodhi Society for the month of June, 1937.*—(Contd.)

**INCOME.**

| | Rs. | A. | P. |
|---|---|---|---|
| Brought forward | 1624 | 11 | 3 |
| *Sarnath Institute a/c.* | | | |
| A. D. Trust ... | 250 | 0 | 0 |
| Mr. Subbuei Chettiyar | 15 | 0 | 0 |
| Food dues ... ... | 0 | 8 | 0 |
| *Calcutta a/c.* | | | |
| M.B.S. Subscriptions | 22 | 0 | 0 |
| Telephone a/c. ... | 0 | 4 | 0 |
| Corporation grant to Library ... ... | 100 | 0 | 0 |
| *Bodhgaya Land a/c.* | | | |
| Ven. Sumangala Thera | 50 | 0 | 0 |
| Mr. & Mrs. L. B. Fernando, Panadura | 100 | 0 | 0 |
| Revd. G. Ratanajoti, Kandy ... ... | 15 | 0 | 0 |
| L. M. Podisiñño, Kurunegala ... | 9 | 0 | 0 |
| *Hindi Tipitaka Publication a/c.* | | | |
| W. Kirimudiyanse, Kurunegala ... | 6 | 0 | 0 |
| Total | 2,192 | 7 | 3 |

**EXPENDITURE.**

| | Rs. | A. | P. |
|---|---|---|---|
| Brought forward ... | 667 | 9 | 3 |
| *Hindi Publication a/c.* | | | |
| Printing bill in part | 500 | 0 | 0 |
| *Gaya a/c* ... ... | 9 | 6 | 0 |
| *Sarnath Institute a/c.* | | | |
| Rly, fare, books, oil, stationery, soap, medicine, etc. ... | 67 | 2 | 0 |
| Salaries ... ... | 21 | 8 | 0 |
| *Food a/c.* ... ... | 106 | 14 | 9 |
| *Calcutta a/c.* | | | |
| Stamp ... ... | 10 | 13 | 0 |
| Charity to James ... | 10 | 0 | 0 |
| Library a/c. ... | 6 | 4 | 0 |
| Corporation for plan | 8 | 8 | 0 |
| Priest a/c ... ... | 20 | 13 | 9 |
| Tram, Stationery, etc. | 6 | 6 | 9 |
| Telephone bill ... | 12 | 15 | 0 |
| Electric bill ... | 19 | 12 | 0 |
| *Mr. Devapriya a/c.* ... | 1 | 5 | 0 |
| Salary & allowance ... | 77 | 0 | 0 |
| Paper for pamphlets | 55 | 13 | 3 |
| *Food a/c.* ... ... | 108 | 12 | 9 |
| *M. B. Journal a/c.* | | | |
| Stamps ... ... | 47 | 10 | 6 |
| Paper ... ... | 84 | 15 | 3 |
| Total | 1,843 | 9 | 3 |




# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.


चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.


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## THE BODHISATTA IDEAL

BY THE VEN. NARADA THERA

Buddhism is a teaching that appeals equally to those who wish to gain their personal salvation and to those who wish to work both for their personal salvation and for the salvation of others.

There are some amongst us, who understand the vanity of worldly pleasures, and who are so thoroughly convinced

of the universality of suffering that they seek the earliest opportunity to escape this cycle of birth and death and obtain their emancipation.

There are some others who not only understand but feel all the sufferings of life ; so boundless is their love and so pervasive is their compassion that they renounce their personal salvation and dedicate their lives for the lofty purpose of serving humanity and perfecting themselves.

Such is the noble ideal of a Bodhisatta. This Bodhisatta ideal is the most refined and the most beautiful that is ever presented to the world, for what is nobler than a life of selfless service and perfect purity.

The Bodhisatta ideal, it should be said, is exclusively Buddhistic.

In parenthesis it may be remarked that it is the Bodhisatta of the Pali Scriptures that our Christian brothers have canonised as St. *Josaphat.*

Prof. Rhys Davids says in his Buddhist birth stories: —

"There is a religious romance called *Barlam* and *Joasaph* giving the history of an Indian prince who was converted by Barlaam and became a hermit. This history the reader will be surprised to hear is taken from the life of the Buddha ; and Joasaph is merely the Buddha under another name, the word Josaphat, being simply a corruption of the word Bodhisat.

Joasaph is in Arabic written also Yudasatf ; and this through a confusion between the Arabic letters Y and B, is for Bodhisat."

The Pali term Bodhisatta is composed of *Bodhi* which means wisdom or Enlightenment and *Satta* which means attached to or bent upon. *Bodhisatta,* therefore, means one who is attached to or bent upon Enlightenment.

The Sanscritised form should be *Bodhishakta* but the current term is *Bodhisattva* which means wisdom-being.

By Bodhisatta is generally meant a being who is destined for Enlightenment. In this general sense this term may be applied to any person who is trying to gain Enlightenment, but, strictly speaking, it is applied only to those who are destined to become a *Samma-Sambuddha*-a fully Enlightened One.

In one sense we all are potential Buddhas, for the *Bodhicitta* or Bodhi-mind is latent in us all. It is within our power to develop it.

We Buddhists do not believe that there is within us a Divine spark which we should cultivate, for we do not believe in a God-creater, but we are aware of the innate possibilities and the creative power of man.

As a man Prince Siddhattha by his own will, wisdom and love, attained Buddhahood—that highest possible state of perfection any person could aspire to and without the closed fist of a teacher He revealed to mankind the only straight path that leads thereto. A singular characteristic of Buddhism is that any body may aspire even to the state of the Teacher himself if he possesses the necessary exertion. The Buddha does not claim the monopoly of Buddhahood. It is not the prerogative of any specially graced individual. It is a sort of evolutionary process and is achieved by one's own effort without the help of another. The Buddha does not condemn men by calling them wretched sinners, but stimulates them saying that they are pure in heart at birth. Instead of disheartening the followers and reserving the exalted state of Buddha to Himself, He encourages and induces them to emulate His noble example.

Any person who aspires to be a Buddha is called a *Bodhisatta*. Such a Bodhisatta, though not aware of his aspiration, may be found even amongst other religionists as well. A Bodhisatta need not necessarily be a Buddhist. Just as we find ever-loving Bodhisattvas amongst us

Buddhists today, even so they may be found amongst Hindus, Christians and others.

According to Buddhism there are three classes of *Bodhisattas* viz:—Intellectual Bodhisattas (*Paññādhika*), Devotional Bodhisattas (*Saddhādhika*) and Energetic Bodhisattas (*Viriyādhika*). These three kinds of Bodhisattas correspond to *Ñāna Yogi, Bhakti Yogi* and *Karma Yogi* of the Hindus.

The intellectual Bodhisattas are less devotional and more energetic, the devotional ones are less energetic and more intellectual, the energetic ones are less intellectual and more devotional. Seldom, if ever, are these three characteristics harmoniously combined in one person. The Buddha Gotama is cited as one belonging to the intellectual group.

The intellectual ones attain Buddhahood within a short period. Those belonging to the devotional group take a still longer time.

The intellectual Bodhisattas are more concerned with the development of wisdom and practise of meditation than with the observance of external forms of homage. They are always guided by reason and accepts nothing on blind belief. They make no self-surrender and are not slaves either to a Book or an individual. They prefer meditation in lonely solitudes. With their silent peaceful thoughts they radiate from their solitary retreats they help the suffering world. Their knowledge is always at the disposal of others.

The element of piety—*saddhā* or *Bhakti*—is predominant in the devotional Bodhisattas. With *saddhā* as their helpmate they achieve their goal. *Sadhā* in Buddhism is not blind faith but confidence based on knowledge.

These Bodhisattas would take great interest in all forms of homage etc. The image of the Buddha is a great

inspiration to them. Even Count Kaiserling, the great philosopher, says: "I know nothing more grand in this world than the figure of Buddha ; it is an absolutely perfect embodiment of spirituality in the visible domain." (Travel Diary of a Philosopher.) It should be understood that Buddhists do not worship an image. They pay homage to what it represents and reflect on the virtues of the Buddha. The more they think of the Buddha the more they love Him. This is the reason why Buddhism does not discountenance these external forms of homage—*Āmisa Pūjā*—though *Patipatti Pujā*—the practice, is more commendable and unquestionably superior. Dry intellect has to be flavoured sometimes with a pinch of *Bhakti* to obtain satisfactory results. As excessive *Bhakti* might also sometimes be detrimental, it has to be bridled by *Ñāna*—wisdom.

The energetic ones always seek opportunities to be of service to others. Nothing gives them greater delight than active service. "For them work is happiness and happiness is work." They are not happy unless they are active.

As King Sanghabodhi, that renowned son of Lanka, said they bear this body of flesh and blood for the good and happiness of the world.

This spirit of selfless service is one of the chief characteristics of all Bodhisattas.

They work with relentless energy, not as slaves but as masters. They crave not for fame or name. They are interested only in the doing. It is immaterial to them whether others recognise their good services or not. They are utterly indifferent to praise or blame.

They forget their own selves in rendering service to others. They would even sacrifice their lives if such action would save another's life.

The Books state that on one occasion when the Bodhisatta was passing through a forest, accompanied by

his disciple, he saw a starving tigress and three cubs on the verge of death. Moved by this pitiable sight, he commanded his disciple to go in search of some food to be given to her. Making this a pretext to send him away the Bodhisatta thought: —

"Why should I search after meat from the body of another whilst the whole of my body is available? Not only is the getting of meat in itself a matter of chance, but I should also lose the opportunity of doing my duty.

"This body being foul and a source of suffering he is not wise who would not rejoice at its being spent for the benefit of another. There are but two things that make one disregard the grief of another, attachment to one's own pleasure, and the absence of the power of helping. But I cannot have pleasure whilst another grieves, and I have the power to help. Why should I therefore be indifferent?

I will, therefore, sacrifice, my miserable body by casting myself down the precipice, and with my corpse I shall feed the tigress, thus preventing her from killing the young ones and also the young ones from dying by the teeth of their mother.

"Furthermore by so doing I set an example to those who long for the good of the world. I encourage the feeble ; I gladden those who understand the meaning of charity ; I stimulate the virtuous. And finally that opportunity I yearned for, when may I have the opportunity of benefiting others by offering them my own limbs, I shall obtain it now and acquire ere long Sammā Sambodhi-supreme Enlightenment."

Such is the self-sacrificing spirit of a noble-minded Bodhisatta.

A Bodhisatta who forgets himself in the service of others should practise *Karunā* and *Mettā*—compassion and Loving-kindness, to a great extent.

A Bodhisatta desires the good and welfare of the world. He loves all beings as a mother loves her only child. He identifies himself with all. To him nothing gives more delight than to think that all are his brothers and sisters. He is like a mother, a father, a friend, a teacher for all beings.

"The compassion of a Bodhisatta consists in realising the equality of oneself with others (*Para-atma-samatā*) and also the substitution of others for oneself (*Para-atma-parivartana*)". When he so regards he loses his I-notion and finds no difference between himself and others. He returns good for evil and helps even unasked the very persons who have wronged him, for he knows that "the strength of a religious teacher is his patience."

"Being reviled he reviles not, being beaten, he beats not, being annoyed he annoys not. His forgiveness is unfailing even as the mother earth suffers in silence all that may be done to her."

Every Bodhisatta is expected to practise the ten Paramis, the pre-requisites of Buddhahood, they are Generosity, Morality, Renunciation, Wisdom, Energy, Patience, Truthfulness, Determination, Loving-Kindness, and Equanimity.

In addition to them he has to cultivate three modes of conduct-*Atta Cariya,* working for self-development, *Natyattha Cariya,* working for the betterment of relatives, and *Lokattha Cariya,* working for the good of the whole world.

By the second mode of conduct is not meant nepotism, but an endeavour to promote the well-being of one's own folk, without in any way jeopardising the interests of those outside one's family circle.

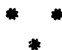
Practising the ten Paramis to the highest pitch of perfection, cultivating the three modes of conduct as

circumstances permit, he traverses this tempest-tossed sea of Sansara, wafted hither and thither by the irresistible force of Kamma, manifesting himself in various forms.

Now he comes into being as a mighty Deva, anon as a human being, again as an animal, etc., until he finally seeks birth in the Tusita Heaven, anxiously awaiting the opportune moment to appear on earth and blossom as a Sammā Sambuddha.

It might be asked—Is a Bodhisatta aware that he is aspiring to Buddhahood in the course of his rebirth? He may or may not be.

Hence, who knows that we ourselves are not Bodhisattas who have dedicated our lives for the noble purpose of serving the world? What has been accomplished by one could also be accomplished by another with necessary effort and enthusiasm. Let us too endeavour to work for the good of ourselves and others, having for our object in life the noble ideal of service and perfection.



Like a vast heap of divers flowers, Sir, from which a skilled garland-maker or his apprentice might weave a garland manifold,—even so in the Lord there is full many a beauty, yes, many hundreds of beauties, to praise. Who will refuse praise where praise is due?

*Upali Sutta.*

This, from the creature proceeds its own future state; what it does determines, what it passes to, and the impressions which then beset it. So I say creatures are heirs of their own actions.

*Kukkura Vatika Sutta.*

## BUDDHIST PROBLEMS

By G. Constant Lounsbery

The first European International Buddhist Congress established contact between the Buddhist Societies of England, France and Germany under the auspices of the Maha Bodhi Society of England. The Second Congress was able to bring together eminent delegates of China, Japan, Ceylon, Burma in consultation with the European representatives. Thus the countries where Buddhism is an established religion were able to study the needs of those countries where Buddhism is a novelty (I might almost say a curiosity) and has as yet made no deep impression on the national life of the many, although it has deeply touched the few who are followers of the Dhamma.

If Buddhism is to develop or even survive on Western soil, our efforts must be sustained and co-ordinated now and here, for the hour is critical. There must not be sporadic societies depending for sustenance on the private resources of this or that devoted *upāsaka* (impermanent as he is) and doomed to disappear with him. A society must be sure of its continuity, certain that what has been built up by strenuous exertion will be carried on by others in turn. Two things then are necessary: financial support and spiritual leadership or *example*.

Mr. Christmas Humphreys has just published an interesting account of Buddhism in England, the rise and fall of the Buddhist Society of Great Britain and Ireland, the founding of the Maha Bodhi Society in London and

later of the Buddhist Lodge are described. The efforts of Ananda Metteyya, of the Ven. Dharmapala, and if the author had cared to consider Germany and France, of Dr. Dahlke and myself have been hindered at every turn by the lack of proper funds, such as Asiatic countries could have very easily supplied had they taken to heart the "Go ye O Bhikkhus . . . . " etc.

Quite as necessary as financial support is the presence of living spiritual example. A Sangha or a living community of Buddhists following the way of Buddhist life, pure thought, pure speech, pure action and pure food would have the greatest influence upon the people.

We have seen Ananda Metteyya harassed for money and overworked as were his successors in the British Society, we have seen Dr. Dahlke strive under the same conditions, and the difficulties of his family in keeping up the Buddhistische Hause of Berlin. The Maha Bodhi Society of London too receives quite insufficient support from Ceylon and from England. The Amis du Bouddhisme is almost entirely dependent on the financial support of two of its overworked members.

And yet Catholics say that Buddhism is its only and its serious rival. If Asia wished this to be true it could make it so. Although we can never approve of the aggressive methods and arrogant domineering of Roman Catholic propaganda we can and should learn the lesson of steady support and continuity of effort shown by their missions. It is not a question of this or that leader but of highly organized groups backing up the workers and never failing to replace them when they can no longer carry on. It is probably an unheard of event in the history of religions that propaganda should be left entirely to pioneers unaided by the traditional followers of their faith.

To be practical I say to my Asiatic brethren, support at least one Bhikkhu in Europe, let him be a man acquainted with Western thought, old enough to have a ripe judgment and to be untainted with worldly lures. Let him not stay too long, but be ready to train a successor, say in two years time, to replace him. London, Berlin, and Paris would welcome him. And why a Bhikkhu? Because he alone is a living and present authority representing the traditional and untainted interpretation of the Dhamma. Not that I wish to impose traditional interpretation, but I do insist on the necessity of each of us learning and knowing the Dhamma, as it has been handed down through the centuries, before he or she begins to create something he calls Buddhism. Although each of us is free to hold to that which he thinks true, no one is free to voluntarily deform the Dhamma, and by intellectual freedom we must not weaken or falsify it. Yet this is done constantly and in good faith. We must constantly balance the authority of that which is written and the liberty of believing that which seems to us to be true at a given moment.

The value of Buddhism, contrasted with Semitic dogmas, is just this that it is not theory nor an "ism" but a living Dhamma, a dynamic law, not a static doctrine. As such its interpretation and application differs according to the nature and the tendencies, the moral and intellectual capacity of each and every Buddhist. For the Dhamma has many aspects, and it is seen from many angles ; even as a flower is seen *differently* according to the distance between it and the observer and also according to his visual capacity, his power of observation, etc.

This living force of the Dhamma as a law of life accounts for its vitality through the ages and its appearances in different forms among various races. It is however just

this virtue which makes it extremely difficult to teach Western races, not the theories but the real *way of life* of Buddhism.

I have spoken of a community living the pure life. If it is too early or we are too few to establish as yet such a community, still in the summer months we have gathered together a small group in the country around a Bhikkhu, French, American, and English members of the Amis du Bouddhisme. At twilight the recital of gathas, the reading of and commenting on certain Suttas, and quiet meditation under the trees have given us the illusion of being in a Buddhist land.

But it is in the towns that we most of all need a retreat. In London, Berlin and Paris there should be a shrine room set aside for meditation, open to all, central and quiet. Who will support this, is it less important than reguilding a pagoda?

For the East must consider whether Buddhism is *only* popular in Ceylon and Burma because it is a national and indigenous religion freeing the people from the white man's imposed dogmas, or whether it is the living law, the refuge, the escape from suffering which it is their duty and their privilege to make known to the whole world? Asia must decide for if she wavers she may fall. Already ideas of world conquest, commercial greed, race and class hatred and the modern methods of exploitation have everywhere followed Christian domination and have corrupted and are corrupting the heart of Asia. The foundations of Buddhism are being strongly shaken by the clamour of Politics. Asia must look to its *Light* lest it fails, for the world is growing smaller and if the West, through hatred and greed disintegrates, the Eastern races (in as far as they too follow material greediness) will in turn go down to spiritual

destruction. I see no bulwark against this other than Buddhism.

There is but one life stream living in us all, keep the waters pure. The Heritage of Asia is spiritual peace, will she prefer material strife? If so she will lose her Holy Heritage for the barriers between East and West are all down ; it is peace or war *everywhere* and you should carry peace into the heart of every country.

What do we see in Buddhist countries to-day? As I write the guns are roaring in China, most Europeans consider China and Japan to be Buddhist countries. Ceylon still prefers to send many of her boys to Christian schools, and we hear that in Burma Bhikkhus are dabbling in Politics! Are Buddhist countries to-day ahead, in a spiritual sense, of Christian "civilisations"? How long shall this state of affairs continue?

Doubtless many here are not ripe for Buddhism, for the intellectual understanding and the spiritual striving which go hand in hand ; yet was there ever a time in the annals of history when Dukkha has been so prevalent? Has Christianity as a creed civilized any country? Has Islam disarmed any fanaticism? Has Hinduism raised or abolished caste cruelties? Who else than the Buddha has had the courage to point out the selfless way to him who has learned to look at things *just as they are,* and to turn inward, cleansing his heart that peace may possess him, and that he may possess that peace born of understanding?

For by peace I do not mean material disarmament, although even that seems beyond our modern achievements, I mean that transcendental peace of the heart which truly civilizes and makes a man harmless, I mean the silencing of ego desires and getting a foretaste of Nibbâna.

Shall the mere matter of money prevent teaching the steps on the Holy Path or are the wise men of the East (as it is said of God in a Biblical tale), perchance sleeping?



It is just as if a man were transfixed by an arrow heavily coated with poison, and his friends and kinsfolk were to get him a leech expert in dealing with arrow-wounds, but the man were to declare he would not have the arrow taken out until he knew whether the archer who had shot him was a noble or a brahmin or a middle class man or a peasant,—what the archer's name and lineage was—he was tall or short or of medium height—whether he was black or dark or fair—what particular village or township or city he hailed from—whether his bow was a long bow or a cross-bow—whether his bow-string was made from swallow-wort or bamboo or sinew or hemp or the leaves of caloropis gigantea—whether the shaft of the arrow was a wild reed or a planted shoot—whether the shaft was feathered with the plumage of a vulture, a heron or a falcon or a peacock or other fowl—whether the gut binding that shaft came from an ox or a buffalo or a hart or a monkey—whether the arrow was a plain arrow or was barbed with horn or iron or a calf's tooth or with an oleander thorn. The man would never get to know all this before death overtook him. And just in the same way, if a man were to say he would not follow the higher life under the Lord until the Lord had answered this pack of questions, he would get no answer from the Truth-finder before death overtook him.

*Cula Malunkyaputta Sutta.*

# HOW THE LORD FED THE HUNGRY

BY BHIKKHU METTEYYA

One beautiful dawn, the Lord Buddha, as He surveyed the world in His fruition of compassion, beheld a poor man, who was friendless.

And followed by five hundred Brethren, He went to the village where this son lived.

The news of Lord Buddha's arrival made the whole village happy, and the poor man whom the Lord went to bless rejoiced, thinking: "Yea! the Lord is come. I 'll listen to His holy words to-day."

But that very day an ox of his strayed off into the woods.

And thinking, "I'll first seek the ox and then hear the Law," he hastened into the woods.

Now, they of the village fed the Buddha and the Brethren with soft delicious foods and sat down to hear the Law.

But the Lord thought: "the son whom I came to save hath gone into the woods ; I'll not preach until he returns."

And He held His peace. The poor man found the ox, drove it back to the herd, and hastened to the place of preaching, thinking, "If it be too late to hear the Law, I will at least see the Lord and fall at His dear feet."

He came, paid the Lord homage, and sat down on one side.

His face was withered and his eyes were unhappy because of hunger.

The Buddha, perceiving the pang of hunger that afflicted His son, called the owners of the house, and

enquired: "Pray, good people, is there any food remaining?"

"Yea, Lord!" said they.

"Feed then, my son," said He, pointing out to the poor man.

Seating him down in a place that the Lord indicated, they fed him with choicest food.

The man, when he had his fill, rinsed the mouth.

The hunger stilled, his heart became happy.

And tranquil of mind, he sat down to listen to the Law.

The Lord preached, and the poor man won Peace.

And the Lord said to the Brethren:

*Jigacchā Paramā Rogā—*
*"Yea, Brethren, hunger is the chiefest affliction!"*

Blessed followers of the Lord, may you ever feed the poor and the hungry even as the Lord did. May you still the hunger of the world, and make her full happy.

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*

Those who refuse to accept, receive and welcome from others correct statements of it as enunciated by me, must be expected to come to live together in quarrel, strife and contentions, assailing one another with shafts of wounding speech; whereas those who accept, receive and welcome from others correct and accurate statements of it as I have enunciated it, may be expected to live together in amity, harmony and concord, without quarrelling, in happy union, viewing one another with eyes of affection.

*Bahu Vedaniya Sutta.*

## I FOLLOW HIM

I follow him, high Wisdom's faultless lord,
Whose mind is till'd, triumphant o'er his foes,
Purged of besetting Ill, stedfast in poise,
In virtue stablished, wisest of the wise,
Trampling down passion, Lord immaculate.

I follow him, whose tranquil mind serene,
By doubts untroubled, earthly joys disdains,
Saintly and sainted, human, made like men,
Yet peerless, Lord of utter purity.

I follow him, the certain guide and sure,
Foremost of teachers, matchless charioteer,
Pride's potent queller, Victor, Lord of all.

I follow him of boundless might, profound
In insight, bringing peace, in lore adept,
Self-master'd freedom's Lord emancipate,

I follow him, who lives aloof, alone,
Whose bonds are broken, who in freedom dwells,
Error's refuter, spotless, meek, unstained
By passion, Lord of high self-mastery.

I follow him, of seven Sages last,
Being consummate, versed in threefold lore,
Thought's school'd accomplished master absolute,
The potent Lord who storms the citadel.

I follow him whose noble culture won
Perfection, truth's exponent, quick to see
And store,—eschewing pleasure, not its thrall,
The Lord beyond all cravings, passion-free.

I follow him, the blameless, rapt in thought,
Whose undefiled heart no trammels knows
Nor bondage, void of littleness, detach'd,
Consummate Lord who o'er the flood has passed
and pilots in his train mankind across.

I follow him, th' unshackled, infinite
In wisdom, covetous of naught, who comes
To bless, Truth-finder without peer, the sole
and peerless, Lord of subtle mind abstruse.

I follow him of all-enlightened mind,
From cravings cleansed, unclouded, clear undimmed,
Of meet oblations worthy, chief of men,
Th' unequall'd Lord of majesty supreme.

*Upāli, A Jain convert to Buddhism in Upāli Sutta.*



For a long time, householder, your family has been an unfailing well-spring for Niganthas; you will bethink you to continue your alms to them when they come to your doors.

*Upali Sutta.*

Excellent, Sir, and lovely is that wizardry of his! Were my dear kith and kin but cozened by that same wizardry, it would be to their abiding weal and welfare too! If all Nobles were so cozened, it would be to their abiding weal and welfare too,—as also it would be for all brahmins and middle-class men and peasants too, yea, for all the world, with its gods, Maras, Brahmas, recluses and brahmins, embracing all Gods and mankind.

*Upali Sutta.*

# RELIGIOUS CONQUEST OF SAKYASINHA

By Dr. B. C. Law, Ph.D., M.A., B.L.

In course of his journey Buddha ordained into the Bhikkhu order several persons including Kāsikā and her paramour, Pūrṇa, son of Maitrāyanī, Ajita and others.

He along with the five disciples and other bhikkhus, then entered the City of Kāsikā with great pomp and splendour. A poor Brahmin named Swastika, dedicating himself to the service of the Dhamma, became a Buddhist mendicant. After causing prosperity to Jivadāsa, the king of Kāśī, with gold and corn and enriching the citizens, the Lord passed through different countries stopping in different caves, forests, gardens and vihāras. He next reached the banks of the Ganges. The ferryman took the Lord to the other side of the river and after worshipping him, offered him rice-gruel. Through the grace of the Lord, he became a bhikkhu and at his bidding he took up his abode in the forest known as Bauddhāśrama. After crossing the Ganges the Lord went to the hermitage of the Kāsyapas, known as Uruvilla. By displaying his splendour and prowess, he converted the Uruvilla and other Kāsyapas into his faith. Upasena, at the bidding of his maternal uncle became a monk, along with his three thousand disciples. The Lord then converted seven hundred ascetics to his faith. Sujātā, daughter of Nandika and others were likewise converted as nuns. He next entered Rājagaha and converted the powerful king Bimbisāra from a life of pleasure to a life of abstinence, by his preachings and made him a Bodhisattva. Upatissa, who was proficient in the four Vedas, was also converted to the

Bhikkhu order. The learned son of Dhānyayana of the village of Kolata and Maudgalya, the son of Sāli, were also ordained into monkhood and soon became the best disciples of the Buddha. Dīrghanakha, the maternal uncle of Sāriputra, who was of keen intellect, became one of the chief monks.

After having finished his tour of the country of Magadha where he was worshipped by the citizens with food and other offerings, he entered the hermitage presented by the sage Jeta and stayed there for a year during the course of which he converted amongst thousands of others, Ānanda of Mithila who was made one of his chief disciples. Kassapa, a brahmin of Rājagaha who was equal to Kuvera, king of the Yakshas, in wealth and was equal to Vrihaspati in learning and who had been engaged in meditation for attaining Enlightenment while Sakyasinha was practising austerities for six years, now came to take refuge in the Enlightened One and attained the status of a great Arahant. Raivataka, a sage, also got ordained into the order.

After converting Pūrṇa and other householders he stayed at the Jetakāraṇya for two years and giving Enlightenment to the sage Jeta and ordaining him as a full-fledged bhikkhu, he left the place.

On the way he saved a company of merchants from thieves and taking the gift of rice-bowl from them, he reached the outskirts of Rājagaha. There, in the forest named Velu which was full of Sāla trees, he took the food offered by wealthy thieves. He then ordained the thieves numbering seven hundred into the order and presented them with alms-bowls.

In the meantime king Suddhodana sent two messengers to the Buddha, for inviting him to his palace, with the following message: "Oh my son, your parents, Yosodharā and other queens and your young son, are all eagerly

awaiting to see you. Please come and fulfil their wishes." With this message they went to Veluvana vihāra and making obeisance to the Buddha they gave him the message with tearful eyes. Being influenced by the grace of the Lord, Chandaka and Udāyi got ordained into the order. Placing them in front, the Buddha along with numerous bhikkhus and lay disciples set out from that forest. After roaming about in different countries, making many monks, illuminating the entire world with lustre and destroying all evils, the Lord reached the forest named Nigrodha.

On seeing the Buddha, the king was elated with joy and worshipping him with eight hundred different ingredients, the king made obeisance at the feet of Buddha.

With his heart full of delight, Suddhodana invited the Saṅgha to a dinner at his palace. Being thus invited Śākyasinha with his followers came to the dinner.

It was after twelve years that Śākyasinha entered his own abode after converting millions and millions of bhikkhus and śrāvakas and rescuing the blind, the lame, the insane, the decrepit and the poor. Everyday the number of bhikkhus began to swell and with great delight the Lord moved about among the citizens. He next visited the Aśvattha-tree and remembering his previous birth he stopped under it with a smiling face.

He then ordained Sundarananda and many of his kinsmen. He next ordained Rāhula, Gautamī, Gopā and other ladies by manifesting the glory of his religion.

The Master then left Kapilavastu along with the Bhikkhu-Saṅgha.



## THOUGHT CURRENT AND UNCURRENT

By Wayfarer.

*The Religion of an Empress:* England enjoys the reputation of being an intensely religious country, and the English King, as Defender of the Faith, is brought up in a religious atmosphere. Women everywhere are the main props of religion and the female members of the English Royal family are reputed for their piety. The late Queen Victoria's devotion to religion was remarkable. It must seem passing strange that her eldest daughter, who became Empress of Germany, took an independent line in the matter of religion. Writing of the late Empress Frederick of Germany, Prince von Bulow, in his memoirs, refers to her scientific interests, and remarks that she leaned to the school of J. S. Mill and Herbert Spencer. This is confirmed by a letter of Gladstone to his wife from Balmoral, lately published. He says: "The Queen had occasion to speak about the Crown Princess, lauded her talents, said she completely governed her husband, did not care a pin for her (the Queen's) opinion, used to care only for that of her father, and the Queen was very apprehensive of her extreme opinions in politics and 'extreme rationalistic views in religion.' The Queen seemed to think she believed hardly anything."

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*Kamal Ataturk as Reformer:* Amongst the Dictators of the West a high place must be given to Kamal Ataturk. Writing about him in the *Spectator* of June 25, Mr. R. Landau has indeed described him as superior to both Mussolini and Hitler. Out of a ruined country, with no

national solidarity and with a corrupt administration Kamal has created an independent homogeneous country. Perhaps the most remarkable feature is his treatment of religion. "Kamal", says Mr. Landau, "had the courage to replace a religion that had degenerated into a system of superstitions by something entirely new, yet without attacking the adherence of the individual citizen to that religion." Further, in contrast with the leaders of the Bolshevik and Nazi revolutions, he was modest enough to refrain from imagining that he had created a new religion. He has gone no further—but how far that is!—than to replace an absolute creed with "what might be called practical religion, social service, public welfare, the idea of selfless collaboration. None of these were known in pre-Kamal Turkey, a country ruled by a caste of officials and sheikhs, both equally mercenary and corrupt."

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*Heaven and Hell abolished by Dean Inge*: Let me place before your readers the following item of interest taken from the London *Literary Guide* for August: Dean Inge, in a contribution to a volume entitled Science, Religion, and Reality, hurls a bombshell at Christian opinion. He says: "The Church must give up shuffling and recast familiar doctrines. The whole idea of the geographical heaven must be abandoned. There is a serious conflict between religion and science. Until Copernicus heaven and hell were geographical expressions. It is also obvious that the bodily resurrection of Christ is intimately connected with the bodily ascension. We can hardly imagine an infinitely distant star chosen as the site of a heavenly Jerusalem, and belief in a subterranean place of punishment has faded away. The Church must face a

problem which it has kept at arm's length for four hundred years, and not shuffle and juggle any longer. Anything would be better than concealing the open sore which destroys our peace and joy in believing. If we recast the doctrines resting on the geocentric theory we shall be driven to think of God less anthropomorphically (in the shape of man), and of heaven as a state rather than a place."



Grow in loving-kindness; for, as you do so, malevolence will pass away.

Grow in compassion, for, as you do so, vexation will pass away.

Grow in gladness over other's welfare; for, as you do so, aversion will pass away.

Grow in poised equanimity; for, as you do so, all repugnance will pass away.

Grow in contemplation of the body's corruptions; for, as you do so, passion will pass away.

*Maha Rahulovada Sutta.*

The higher life is not contingent on the truth of any thesis that the world either is or is not eternal. In either case, as in each of the other thesis you adduce, there still abides the fact of birth, decay and death; there still abide the facts of grief and tribulation, of ill, sorrow and distraction:—of all of which I proclaim the exterpation here and now.

*Cula Malunkyaputta Sutta.*

# THE AWAKENING TO LIGHT

BY VAJRABUDDHI (J. PISTOR).

Some people are regarded as not being profound in philosophy, nor deep in religious feeling. This statement may be expounded in various ways. Whether it is correct or not will largely depend upon the definitions we give to the terms philosophy and religion. The fundamental conception of philosophy seems to differ in the East from what is so understood in the West. In the East and especially in China and Japan, Buddhist philosophy, above all things, is the art of looking directly into the working of the mind. In this respect there is not much distinction between philosophy and religion, save that in religion there is more feeling. This being so, the first concern of philosophy is to train the inner consciousness so as to qualify us to have an immediate perception of Life and Reality, *i.e.*, of our very being. Therefore living breathing Buddhism with us so far has been an unfolding of the intuition which inward self-mastery and meditation aims at awakening, and not at all the manipulation of concepts and letters. It is the very heart of Wisdom to recognize the Eternal, now running through all experience, to see infinity in a grain of sand, the unborn in every birth, the undying in every death.

Mere externals, fixed formulas and doctrines too, will not help. What is needed is self-realization, self-illumination. "Be ye Lamps to yourselves" says the Perfectly Enlightened One always again and again. To be a Lamp is to be self-illumined. If you come with intellect and its eternal playing upon the meaning of words and their roots,

you can have a little intellectual gymnastics, philosophic theories but not Truth and Ultimate Reality. We must not stop short at this. A man can be of gigantic intellect, yet spiritually as to Realization, he may be a baby. But it is the pure, selfless heart that reaches the Goal, all truth flashes upon it in a minute. Absolute Truth as pointed out by the Buddha has such a face, that one who intuitively sees that becomes convinced. The sun, even the lamp does not require any torch to show it, it is self-effulgent. So Truth based on eternal principles stands on its own evidence, it penetrates into the innermost corners of our nature. Sincerely we must approach religion with profound reverence and all-embracing love, and our inmost heart will stand up and say that is truth, and this is untruth.

This is not religion that we see all around us. Real thirst after religion, even after the Three Refuges, is indeed a very rare thing. There must be a continuous struggle and fight, an unremitting grappling with our lower nature,—a continual growing out of ourselves into a greater "More". We require only to feel the indomitable, real craving for the practical carrying out into our life the beautiful lessons of Buddha's glorious message. This thirst and longing for Bliss and Freedom is what is called the "Awakening" to religion, and when that thirst is awakened in any one, a man is beginning to be religious. Without it he will be swamped by the stagnant water of inertia, especially if he is a monk.

If a Buddhist seeks refuge in the Sangha, it means the Ariya Sangha, the Noble Saints, as the visible manifestations of the Noble Dharma. There are many instances in our Sacred Books to show that many a person experienced the 'Awakening' like the bursting of the sun into the morning sky by knowing only one stanza, nay only one line. And

they saw things intuitively "as they really are". What counts is the awakening, the liberation from the dream.

After all, the main object of the determined Buddhist life, in view of its unique, practical sense and value, is thus seen to consist in the attainment of a certain spiritual "revulsion"—a change of mind, or Conversion. Here we leap from the dualistic shore of this world of image-like shadows and individual things to the shore of Nirvana, where there are no selfish impulses and desires in evidence. Earnest spiritual discipline and perseverence are needed which finally lead up to a certain exalted, inner condition and effect this inner development and revulsion. The dawn of enlightenment, self-realization, the opening of a inner, third eye, intuition, cosmic consciousness, are names given to the fact of this perception within. It causes a spiritual revolution in our whole life. And yet, until one gains Realization, both life and death are lifeless.

Now the peculiarity of intuition is that it has no intermediating words and ideas to express itself, no methods to reason itself out with any hope of making "sense". If it expresses itself at all, it requires pointers,—enigmatic and beyond reason, non-rational to those who have not been initiated into them. The paradox is that profound Truth is complicated and baffling because it is simple, so simple, in fact, that it is exceedingly difficult. That will be so as long as we are sticklers to formal logic. One single word casually dropped from the lips of Lord Buddha, or His gesture, the pointing of a finger at a flower, was sufficient—and is still sufficient to-day—to open the mind if it is matured for it. A sort of "click", a peculiar turning-over of the mind, takes place in the hearty aspirant. New is always sudden, instantaneous as in flashes, it is a sudden sense of being immersed in a brilliant Light. An extraordinary experience is undergone.

The sense of duality has vanished, and there is this sense of unification with the many seeing into the common and essential nature of things. When we acquire that state of bliss and freedom from limitation, we come back to the world with intense conviction and a sense of Reality.

It is because of this luminous experience in its perfection that the All-Perfect One and the other great Masters in the world taught with the overpowering conviction they did. We find it everywhere in the Suttas, The Tathagata felt that He *knew* face to face. By no means He did theorize to find something by overwise conclusions. With the unshakable conviction of knowing, He came back and was willing to suffer all, if need be,—because He felt He *is* The Truth.

Directly He points to our deepest Essence of Mind where Truth abides in fulness: "Be ye Light and Refuge to yourselves." So the Fully-Awakened One brought instant understanding, a new consciousness to thousands who listened to him. Awake the glowing spark into flame, let it burn and radiate upon your fellow-beings!



I have only one meal each morning and find that on this regimen I am healthy and well, buoyant, hale and hearty. Do like me and you too will benefit in the same way.

*Bhaddali Sutta.*

If those of other creeds had secured me as an adherant, they would keep on parading their banner round Nalanda to announce that I had joined them. But all the Lord does is to counsel me to proceed circumspectly, as it behoves well-known men like myself to be circumspect.

*Upali Sutta.*

# THE DHAMMAPADA :—BUDDHA AND THE OCCIDENT.*

## A REVIEW

By Anagarika B. Govinda.

There is no book among the Sacred Scriptures of Buddhism which has been translated so often (and so unsatisfactorily) as the Dhammapada. This has two reasons: the first is the outstanding importance of the Dhammapada as one of the oldest and most authentic pieces of Buddhist literature, an ethical vademecum which contains the essential teachings of the Buddha in epigrammatical form. The second reason is that the metric form and the inimitable conciseness of the original which produce its hieratic beauty have made it impossible to create an adequate translation. The translator has the choice between a metric rendering, in which the literal translation is sacrificed for the sake of rhythm and poetical expression, or a literal translation which lacks the peculiar beauty of the original. The 'poetical' renderings have generally proved the greatest failures especially those in which the author exhibited his bad literary taste by introducing the rhyme, an element which is entirely foreign to this kind of literature, and which makes Dhammapada verses sound like nursery-rhymes.

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* THE DHAMMAPADA, translated from the Pâli with an essay on Buddha and the Occident by Irving Babbitt, late Professor of French Literature, Harvard University.—Oxford University Press, New York & London, 1936. XII+123 pages, 8°. Price 8s. 6d. ($2.00).

Among the metric Dhammapada translations I know only one which at least in some places reaches the level of the original and which in general has succeeded in preserving the rhythm of the Pâli without distorting the meaning: the German version of the late Karl Eugen Neumann whose Pâli translations were regarded as one of the greatest events in modern German literature. The reasons for his success were his profound knowledge of Pâli and practical Buddhism (which he had studied in Ceylon), secondly the advantage of translating into a language of far greater flexibility than English, and last but not least that he was deeply convinced of the truth of Buddhism. Such a coincidence of favourable circumstances is extremely rare and thus we must be grateful if translators can be found who can give a correct interpretation in good prose.

Prof. Babbitt's translation follows the tradition of the best European scholars, his language is simple and beautiful and gives to the reader an impression of security and reliability. The translation is not only the outcome of a careful philological study but of a warm and sympathetic interest in the subject. In his essay on Buddha and the Occident which occupies the second half of the book the Author refutes the superiority complex of the average Westerner and shows convincingly how much the West has to learn from the Buddha and how "in general, a collateral benefit of any comprehension one may achieve of Buddha is that it will help one to a better understanding of Christ." The Author holds this view not on account of a superficial similarity between Christian and Buddhist ethics, but because of the profound insight which is cultivated by Buddhism. "The numerous persons who have seen in the original teaching of Buddha in particular only the ethical element have been guilty of grave misapprehension. The path to religion leads through morality—on this point

Buddha is most explicit ; but as one approaches the goal one enters into an entirely different element: the saint who has attained the Nirvânic calm is, we are told repeatedly, 'beyond good and evil.' " That insight which the West needs so urgently and which the Author regards as the most precious gift of Buddhism, is at the opposite pole from the diffuse reverie which often has been mistaken for meditation. "The primitivist is ready to surrender to the swarming images of the unconscious at the expense both of his intellect and of his higher will, in the hope that he may thus enjoy a sense of creative spontaneity. Buddha, on the contrary would put the intellect, felt as a power for discrimination, in the service of the higher will. He holds that it is possible by this co-operation to explore the unconscious, uncovering and finally eradicating the secret germs that, if allowed to develop freely, will result in future misery. Insight, as the Buddha understands it, is marked by an increasing awareness."—"Anyone who seeks to meditate in Buddha's sense must be, as regards the intellect, keenly discriminating, and, as regards the higher will, strenuous."—"Buddha deals with meditation and the form of effort it requires in a more positive and critical fashion perhaps than any other religious teacher. The significance of his teaching for the Occident, so far as it has any, would seem to be here." Thus the Buddha's message to the West would mainly consist in the combination of discrimination and the higher will. The latter, according to Babbitt's definition, is primarily an inhibition and in this sense he calls the Buddha an 'uncompromising dualist'. "The Buddhist reminds one of the Stoic by the severity of the self-control he inculcates, also by his self-reliant spirit. He relies, however, in this discipline, not, like the Stoic, upon a 'reason' supposed to coincide with the cosmic order, but upon a will that transcends it.—The Stoic is a monist ;

the Buddhist is like the Christian, an uncompromising dualist." I think here the Author's wish to reconcile Buddhism and Christianity has led him too far. The majority of Buddhists will certainly hold the opposite view. Babbitt supposes a universe in contrast to man, not being aware of the fact that according to Buddhist philosophy we cannot speak of a world outside our experience and that therefore the problem of the coincidence or non-coincidence of a 'human reason' with a 'cosmic order' cannot arise. "Verily I declare unto you, my friend, that within this very body, mortal though it be, and only fathom high, but conscious and endowed with mind, is the world, and the waxing thereof, and the waning thereof, and the way that leads to the passing away thereof." (Anguttara Nikâya II, Samyutta I).

Buddhism has nothing in common either with Christian dualism or with materialistic monism. It is therefore that the Buddhist realisation of the infinite within us is not identical with the 'expansiveness' in the sense of sentimental mysticism, against which Babbitt defends Buddhism with good reason.

Before closing I may say a few words more about the translation. Verse 6 is rendered as follows: "The world does not know that we must all come to an end here ; but those who know, their quarrels cease at once." The real meaning is: "The world does not know that we must *restrain ourselves* here", 'yamâmase' being derived from 'yamati', to restrain, not from Yama, the king of death. The same error is found in all the other translations (at least I do not remember any exception) though it turns the sense of the verse into nonsense, but we have no reason to blame the present translator, as this error was tolerated by nearly all the scholars. I owe this knowledge to the

Revd. Nyanatiloka Mahathera who drew my attention to this verse many years ago.

With regard to the verses 294/95 it would have been good to quote the Commentary. The translatiȯn runs: "A (true) Brahman goes scatheless, is free from sorrow and remorse though he may have killed father and mother, and two kings of the warrior caste, though he has destroyed a kingdom with all its subjects. (294)—A (true) Brahman is free from sorrow and remorse, though he has killed father and mother, and two Brahman kings and an eminent man besides." (295) In a foot-note the translator says: "The idea this passage conveys is: "See how happy and serene is this man who follows my religious way of life even though he has committed very great sins." "

Similar explanations have been given by other Western scholars (who apparently credit Buddhism with an unbounded, rather dangerous, optimism). For their benefit the Dhammapada Commentary may be quoted here: 'Father' signifies self-conceit (asmi-mâno), 'mother' stands for craving, "thirst" (tanhâ); the 'two kings' for the two heretical views: the belief in the eternity of the self and the world (sassata-diṭṭhi) and the belief in the annihilation of the self and the world (uccheda—diṭṭhi); the 'kingdom' corresponds to the realm of senses (12 bases: âyatana), its 'subjects' are the sensual pleasures (nandi-râga). With the 'eminent man' doubt (vicikicchâ) the fifth (pañcamaṃ) of the five hindrances (nîvaraṇa) is meant, while the 'Brahman' who has destroyed all this is the saint (khînâsava) who has destroyed all bad 'influences' (âsava), the fundamental evils and root-causes of suffering.

There are a few minor details in which the translation could be improved, but we need not dwell upon these things, because, as I said already, the translation as a whole is reliable and made in the right spirit. If the book is

read in the same spirit in which it was written it will prove to be a great blessing. Prof. Babbitt's premature death was a great loss to the Buddhist cause but this book will be a lasting monument in the hearts of many.



Precisely in the same spirit, prince, the Truth-finder never says anything which he knows to be false, untrue and unprofitable, and also displeasing and disagreeable to others; never says anything which he knows to be a fact and true, but unprofitable and also displeasing and disagreeable to others; but, should it be a fact and true and profitable, but also displeasing and disagreeable to others, then the truth-finder knows the due season to state it. He never says anything which he knows to be false, untrue and unprofitable, albeit pleasing and agreeable to others to hear; never says anything which he knows to be a fact and true but unprofitable, albeit pleasing and agreeable to others to hear; but, if it be a fact and true, and profitable, while pleasing and agreeable to others to hear, then the truth-finder knows the due season when to state it. And why?—Out of pity for creatures.

*Abhaya-Rajakumara Sutta.*

## NOTES AND NEWS

*Late Dr. K. P. Jayaswal.*

We deeply regret to announce the death of Dr. K. P. Jayaswal of Patna.

Among Indian scholars who have contributed much towards a correct knowledge of India's past history, the late Dr. Jayaswal occupied a very prominent place. Trained in the scientific method of the West, Dr. Jayaswal was responsible for a vast amount of research work which made his name famous among all Indologists. He was a busy and successful lawyer but his heart was with the intricate problems of Indian History, Epigraphy etc. and he found time to contribute much valuable material which is the envy of even those who have devoted their whole time to research work. To the Buddhists Dr. Jayaswal's death is a great loss as he was keenly interested in Buddhism. As a devoted friend of Bhikkhu Rahula Sankrtyayana, he gave him valuable assistance in his research work in Tibet including financial help. Our readers will remember his article on the work of Rahula Sankrtyayana in Tibet published in the March issue of the "Maha Bodhi". The two scholars were deeply devoted to each other and the Bhikkhu was a constant guest of the doctor. From Rahulaji we learn that Dr. Jayaswal was contemplating, on retirement, to join the Bhikkhu Order and work with him for the cause of Buddhism, but his premature death prevented him from carrying out his wish.

We express our deepest condolence to the members of Dr. Jayaswal's family in their great loss.



*Behar Ministry and the Buddhagaya Question.*

We are glad to be able to state that the Buddhagaya Question will soon receive the attention of the Behar Ministry. In reply to a letter sent to Babu Rajendra Prasad by the General Secretary of the Maha Bodhi Society, he has written to say that he has communicated with the Ministry about the matter and that it will receive due consideration. Efforts will at first be made to bring about an amicable settlement with the Mahant, failing which other steps would be taken. With our painful experience of past efforts in this direction, we can foresee failure of the Government's efforts as well. Legislation will ultimately have to be resorted to. Buddhists will have to carry on their agitation with renewed vigour if they are to succeed in their forty years old struggle to regain their most sacred shrine. May we suggest that meetings be held all over Buddhist countries and resolutions forwarded to the Prime Minister of Behar, Patna, India, re-iterating Buddhist claims to the great temple.



*Rahula Sankrtyayana Leaves for Russia.*

At the invitation of Prof. Stcherbatsky, the famous Russian scholar, Rahula Sankrtyayana left Allahabad for Russia via Persia on the 9th of last month. He has been invited to collaborate with the Russian savant in editing the vast collection of manuscripts which the former had discovered in Tibet and brought back to India. The Russian Academy has agreed to publish them and the Bhikkhu will assist Russian Scholars in editing the texts. The task before the learned Bhikkhu and the Russian scholars is so great that he remarked before leaving India that it would take him the rest of his life to edit them! For the present

his programme is to remain in Russia for five years and then to decide on the future course. Rahulaji's departure is a great loss to the Buddhist work in India. While we wish him a safe journey and complete success in the arduous task he has undertaken, we look forward to welcoming him back in India after five years.

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*An Indian Imperialist.*

Dr. B. S. Moonje, once a Congressman and at present a communalist, is determined to make the Hindus a militarist community. He has proposed a Hindu Military School and is going about the country addressing meetings in support of this scheme. Hindus' dislike of a military life is a nightmare to him and he is endeavouring to make them bellicose at any cost. In his anxiety to find out a cause for the weakness of the Hindus he has hit upon the idea that it is due to the influence of Buddhism and never lets down an opportunity to decry Buddhism, knowing very well that there are no Buddhists in India to take up his challenge. The Maharatta ex-Congressman evidently wants to imitate Hitler and other Dictators of Europe who are glorifying war and militarism; but the difference between him and them is that while the latter have their countrymen behind them, their prototype in India has failed even to get himself elected to the Assembly. We might have, therefore, ignored him but for his constant misrepresentation of Buddhism. No doubt Buddhism, as all other great religions, is against Militarism but this dislike of Militarism has not weakened Buddhist countries. A nation can be powerful without being militarist at all as England and America. Strength of a nation consists not only in the number of its guns but also in its courage, unity,

patriotism and other qualities. What the learned Doctor fails to realise is this important fact. It is admitted by all impartial observers that the weakness of the Hindus is due to their disunity brought about by caste-differences, superstitious beliefs, child-marriage, and other social evils. The Doctor ought to face these realities without trying to find safety, like the ostrich, by hiding the head while the whole body is exposed. Creation of a desire for military life will be no solution to the ills from which the Hindus are suffering. Dr. Moonje is also an Imperialist as Militarism and Imperialism must always go hand in hand. The following are a few pregnant sentences from one of his interviews: "I am an Imperialist and I believe in Imperialism. My people ruled an Empire once and I hope India will be an Imperialist power again." Luckily for India's neighbours, Dr. Moonje has no following in India.

It is curious that while the whole of the civilized world is condemning Imperialism, there should be an Indian to sing its praises.



*Dharmasala at Nautanwa.*

During the opening ceremony of the Mulagandhakuti Vihara a number of devout Sinhalese Buddhists, headed by Mr. Arsekularatna, donated a sum of over Rs. 200 to purchase a plot of land at Nautanwa for the erection of a Pilgrims' Rest. Many attempts were made in the past to purchase a plot of land but owing to the opposition of local zamindars, nothing could be done in the matter. We are, however, glad to announce that a couple of months back Revd. K. Sirinivasa Thera succeeded in obtaining a plot of land where he has already commenced building a small Dharmasala. Donations totaling a sum of about Rs. 1000/-

were promised for the work but they were not called up owing to our failure to purchase the land. Now that we have at last succeeded in this difficult task, we would request those who promised help to send their contributions to complete the Rest House, which will be a great boon to the Pilgrims going to Lumbini via Nautanwa.

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*Prayers in Legislative Assemblies.*

The singing of *Bande Mataram* song as a prayer in some of the Provincial Assemblies in India, has raised a country-wide controversy. Muslim members have objected to it on the ground that it is idolatrous and in the story from which it has been taken it was directed against them. Perhaps few, outside Bengal, have cared to find out its context. The song has been taken from Bankim Chandra Chatterjee's famous novel "Ananda Math". This has been sung during many decades and has come to be regarded by most Indians as their common national song. We do not wish to discuss here whether the grounds on which the objections have been raised are justifiable or not. We wish, however, to draw the attention of the members to the danger of introducing prayers into the Assemblies and other public bodies in which so many faiths are represented. A common prayer for all members is an impossibility, the only approach to a universal prayer being the Buddhist one *viz.*, "May all living beings be happy". The only alternative, in the absence of a common prayer, is to allow members a few moments of silence to pray or meditate according to their individual religious inclinations, if any such formal prayers are at all necessary. It is far better if members make it a point to finish their religious duties before coming to the Assembly Chambers so that they may at once get to business. The other

suggestion that there should be a prayer for "Divine Guidance" appears to the Buddhists as rather strange in places where questions would be decided not by any Divine guidance but by majorities of votes. The individual members will be guided by their party whip so there is hardly any chance for Divine interference. Democracy and Divine guidance cannot work together.

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*Lectures at the Sri Dharmarajika Vihara.*

Pandit Girish Chandra Vidyavinode is continuing his series of lectures on Buddhism at the above Vihara in Calcutta. The following were the titles of the lectures delivered during the month of September:

1. Perfect Charity
2. Perfect Morality
3. Meditation
4. Factors of Knowledge.

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*Back Numbers of the Maha Bodhi Wanted.*

In response to our appeal in the September number we have received four copies of the March issue. Three of the gentlemen who have sent them viz., Messrs. Quah Ee Sin, Narainswamy Pillay and Secretary, Deena Seva Sangha, have asked us to accept them as their donation for which we thank them. We are also in need of the following numbers and shall be thankful to our readers who would send them to us.

*March No. 5 copies*
*May No. 6 copies*
*June No. 2 copies*

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BUDDHA DHARMA SANGHA
MAHA BODHI SOCIETY

# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदि कल्याणं मज्झे कल्याणं परियोसान कल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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## IMPORTANT NOTICE TO SUBSCRIBERS.

The 45th volume of the "Maha Bodhi" comes to a close with the next number (December, 1937) and the January (1938) number will be *sent by V. P. P. to all subscribers whose subscriptions fall due for 1938.* The management wishes to bring to their notice that it would be cheaper for them, and less work for us, if they send their subscriptions in advance *by money order.* Such remittances should reach the Office on or before 20th December 1937.

Subscribers who do not intend to continue their subscriptions are requested to intimate the fact to us before the 15th December 1937, to avoid unnecessary expenditure and wastage. We hope they will all renew their subscriptions and also help the cause of Buddhism by inducing others to subscribe.

Manager, Maha Bodhi.

# NIBBANA

BY VAPPO THERA.

*Manussabhūto sambuddho*
*Vanā nibbānam āgato*
"The Buddha, the Enlightened one,
Born on this earth, a mortal man
From vanity and greed has passed
To Nirvān free from vanity."

Buddhism is unique and unrivalled in the world.

For no other religion shows such a lofty and supreme goal as Nirvāna.

In no other system of thought can we find the teaching of such a noble truth as the teaching of "Anatta", *i.e.* that there nowhere can be found a "Self". No system of thought can lay any claim to kinship with the Dhamma.

Buddhism is the most profound and comprehensive teaching of how to develop morality, concentration and wisdom ; it is the philosophy of holiness!

Christ's teaching requires blind belief in him and his heavenly father, whereas the Buddha says:—

"Do not go merely by hearsay or tradition, not by what has been handed down from olden times, not by rumours, not by mere reasoning and logical deductions, not by outward appearances, not by cherished opinions and speculations, not by mere possibilities, and do not believe merely because I am your master.

"But, when you yourself have seen that a thing is bad and blamable and leads to harm and suffering, then you should reject it.

"And when you see that a thing is good and blameless and leads to blessing and welfare, then you ought to do such a thing."

And in the Dhammapada it is said:
"We ourselves must walk the path,
Buddhas do merely teach the way."

Sober truth and sober understanding characterize Buddhism. Already the German philosopher Friedrich Nitsche proves this absolute soberness and clearness, when he says: "Buddhism is a hundred times more realistic than Christianity. It has entered upon the inheritance of objectively and cooly putting problems. It came to life after several hundred years of philosophical development. The notion "God" is done away with as soon as it appears. Prayer is out of the question. So is asceticism. No categorical imperative. No coercion at all, not even within the monastic order. Hence it challenges to fight against nothing so impressively as against the feeling of revengefulness, animosity and resentment."

The Blessed One attained Enlightenment and Nibbāna, visible in this present life, at the age of thirty-five, and he spent the remaining forty-five years of his life in actively preaching and proclaiming the Dhamma. At Isipatana in the deer-park at Benares he had established that Supreme Kingdom of Truth, which none can overthrow—neither ascetic nor priest, nor heavenly being, nor evil spirit, nor god, nor anyone whosoever in all the world,—by proclaiming, pointing out, making known, establishing, unveiling, explaining and making evident the Four Noble Truths.

What are these Four Noble Truths?

"They are the Noble Truth of Suffering, the Noble Truth of the Origin of Suffering, the Noble Truth of the

Extinction of Suffering and the Noble Truth of the Path that leads to the Extinction of Suffering."

These Truths make evident that nowhere, neither in the macrocosm nor in the microcosm, is there to be found an unconditioned, absolute Ego-entity, or Self, and that all we know is that life consists in an ever changing process of corporeality, feelings, consisting in the irresistible change of mental, moral and material phenomena, and that even behind these things there is no "Ding an sich", no "thing in itself".

"And the Blessed One said, "As long, Disciples, as the absolutely true knowledge and insight as regards these Four Noble Truths were not quite clear in me, so long was I not sure whether I had won to that supreme Enlightenment which is unsurpassed in all the world with its heavenly beings, evil spirits and gods, amongst all the hosts of ascetics and priests, heavenly beings and men. But as soon as the absolutely true knowledge and insight as regards these Four Noble Truths had become perfectly clear in me, there arose in me the assurance, that I had won to that supreme Enlightenment unsurpassed.

"And I discovered that profound truth, so difficult to understand, tranquillizing and sublime, which is not to be gained by mere reasoning, nor conceivable to ordinary knowledge, but visible and comprehensible only to the wise.

"The world, however, is given to pleasure, delighted with pleasure, enchanted with pleasure. Verily, such beings will hardly understand the law of conditionality, the Dependent Origination (Paticca-samuppāda) of every thing; incomprehensible to them will also be the end of all formations, the forsaking of every substratum of rebirth, the fading away of craving, detachment, extinction, Nibbana.

"Yet there are beings whose eyes are only a little covered with dust: they will understand the truth."

Nibbānai, in Sanskrit Nirvāna, lit. "the ceasing to blow, the going out" (of fire etc.) is composed of the prefix "nir" meaning "out" and √vā: to blow. The commentary however explains it as: nir + vana (in old High German: *vana*, modern German: *Wahn*) free from desire, delusion.

Nibbāna is also called Cessation, Extinction of human passion, Peace, Purity, Bliss, Calm, Happiness, the Formless, the Infinite, the Imperishable, the External, the Supreme, the Transcendent, the Deathless state, the state free from Suffering, the Best of Things, the Void, the Unconditioned, the Unborn, the Unoriginated, Uncreated, Unformed.

Nibbāna is very often compared with the state of a lamp being blown out. In the Khuddaka Patha 10 it is said: *"Nibbanti dhīrā yathâyaṁ padīpo,"* i.e., "the wise men become extinguished like this lamp".

Whatever may be the literal meaning of the term Nibbāna, the Buddha says: *"Rāgakkhayo, Dosakkhayo, Mohakkhayo idaṁ vuccati Nibbānam"* = the extinction of greed, anger and delusion, this indeed is called Nibbāna.

The Noble Disciple, who has attained Nibbāna, represents the embodiment of a perfectly happy life, resulting from the possession of the most profound and comprehensive knowledge and power of reflection. He represents the realization of a perfect moral and virtuous life.

The Bhikkhu, who has put off greed, anger and delusion, and is rich in wisdom, has, already here on this earth, attained deliverance from death, attained immortality, Nibbāna.

All conceptions, all beliefs, all knowledge, all revelations, all powers, all glory, cannot explain what is inexplicable. What is inexplicable, and what all those

mortals who return to dust. would like to explain, to inquire, to investigate and to press into the bounds of common sense, all this the Blessed One did not explain.

And why did the Holy One not explain this?

Because it is not leading to detachment, cessation, and overcoming of bodily form, feeling, perception, mental formations and consciousness, therefore the Blessed One did not explain.

Verily, in Nibbāna speech becomes silent, and the silence becomes Peace, which no discord of thinking and reflection can disturb.

"Dont measure the unmeasurable,
With thinking you will never solve,
What lies beyond all thinking power.
Who asks about it, surely errs,
So also he, who answers him.
It's only he that solves the problem
Who lives in holy solitude
And strives along the Holy Path!
Speech is of Time, but Silence of Eternity!"

But, Unreasonable silence is folly!

We are beings of our own experience and convictions. Each being has come to be by its own blind impulses; each one, in its own field of experience, has learned the lesson of life in its own way. Experience has been his great teacher. Each one is responsible to himself, and no one can blame another for what he is, and what he has become.

There is no external object either good or bad, but thinking makes it so.

On ignorance (avijjā) and craving (tanhā) depends our existence, on not knowing that at the bottom of all only "unsatisfactoriness" is to be found.

Thus the root-condition of all sorrow and evil is ignorance. When this condition is controlled, sense contact will no longer lead to misconception. When no longer misconception arises in the mind, all craving will cease, and with the extinction of all craving we will be freed from all morbid cleaving and indulgence in sensual pleasure, and hence from all karma and rebirth, from decay, disease, death, sorrow, lamentations, pain, grief and despair.

It is therefore clear, that the fate, the destiny of each one of us, rests in our own hands. For our present existence (represented by consciousness) depends on our karma-formations (sankhāra-karma) in former existences, and all our future birth and existence depends on our past and present karma formations.

Our last thought-moment before death, however, may reverse the destiny for a short time, so that a man with murderous tendencies, at least temporarily may be reborn in heaven, and a righteous man in hell.

"Life's suffering is life's own doing!"
*Sankhārā paramā dukkhā—*
*Nibbānaṁ paramaṁ sukhaṁ*
Karma is the greatest evil—
Nibbāna is the highest bliss.

If life is associated with suffering, no being has a right to blame another for what he is and what he has become. He who knows the nature of life, will not be afraid of suffering, he will bear its ills nobly, as he knows that none can turn aside the Law of nature.

Therefore the Buddha says: "Develop the idea on death, saying to yourselves: Uncertain is my life. Certain is my death. I shall surely die. Death will be the termination of my life. Life is unstable. Death is sure." The world is a bubble and the life of men less than a span.

Shadows we are and like shadows we depart. Worldly men fear death as children fear to go in the dark. "For those who have not developed the idea on death, will fear and tremble when their last hour comes, and will die screaming screams of terror, even as a man, who, having no stick with him, on seeing a poisonous snake, is stricken with fear.

"But he who has practiced the idea on death, will have no fear and will not tremble when his last hour comes. He will be like a steadfast man, who, on seeing a poisonous snake, even a far off, takes it up with a stick and throws it away."

And he whose life is in harmony with the Holy Eightfold Path, *i.e.*,—Right Understanding, Right Mindedness, Right Speech, Right Action, Right Living, Right Effort, Right Attentiveness and Right Concentration—his sympathies are universal, his compassion is so far reaching that it excludes none, not even those who are hating and despising him.

"Just as a mother, at the risk of her own life, protects her only child," so does he, who has attained Nibbāna, cultivate loving kindness beyond measure, cherishing love and compassion to all living beings, free from any feeling of making distinctions or showing preferences.

He remains steadfast in his mind, and this state of mind is the best in the world.

"Being still in the world, though not of the world."

That unshakable deliverance of the heart, that incomparable security, that blissful, pure and perfect state of mind cannot be obtained by wishing and willing, but only by getting rid of all worldly and heavenly desires, of all inclinations to the vain glory of I and mine. This, however, cannot be realized in a state of weak-mindedness, but

only through the fullest development of will-power, connected with the Holy Eightfold Path.

Says the Buddha:

"May rather skin, sinews and bones wither away, may the flesh and blood of my body dry up: I shall not give up my effort, so long as I have not attained whatever is attainable by manly perseverance, by manly energy, by manly endeavour."

*"Yad aniccaṁ taṁ nâlaṁ abhinandituṁ nâlaṁ abhivadituṁ, nâlam ajjhositun ti."*

Whatever is transient is not worth rejoicing at, is not worthy of our regard, not worthy of our attachment.

It is only by the application of concentrated energy that the complete self-possession and mastery of mind may become possible of achievement.

Thus only can man come to peace; thus only can he reach that which is neither annihilation nor continuance, neither life nor death.

The bliss of Nibbana is within our grasp if we accept our responsibilities, find our possibilities and use our opportunities.

The difference between the wise man and the fool is, that the wise man seizes his opportunities, and the fool misses them.

Further, Nibbāna may be comprehended in the following three ways.

(1) by faith (*saddheyya-siddhi*) in the statements of those who have experienced it;

(2) by conclusion (*anumeyya-siddhi*).

(3) by realizing it (*paccakkha-siddhi*) in one of the four stages of the Path of Holiness: the path of the "stream-winner (sotapanna), of the "Once—returner" (sakadāgāmin)

of the Non-returner (anāgāmin) and of the perfectly "Holy One", the Arahat.

Only after realizing that all forms of existence are subject to suffering, hence unsatisfactory, we may fully come to see the value of Nibbāna face to face.

Nibbāna, i.e., the freedom from suffering can only be realized by the annihilation of craving for sensual enjoyment and by the annihilation of craving for eternal existence.

That Nibbāna can be realized already during life time, is taught beyond all doubt. It is said *"Diṭṭheva dhamme parinibbuto:"*

"Already in this present life he has attained Nibbāna."

There are many who believe that Nibbāna meant annihilation. "Truly, in some regard one may rightly say that the Holy One teaches annihilation, and that he trains his disciples therein, for he teaches annihilation of greed, anger and delusion, as well as of the manifold evil and demeritorious things".

*"Pubb ce'aham bhikkhave, etarahi ca dukkhan c'eva paññāpemi, dukkhassa ca nirodhaṁ:* —

"Both things, O Monks, do I make known unto you, now as before: "Suffering, as well as deliverance from suffering."

This is expressed in the fundamental teaching of the Four Noble Truths, which constitute the whole Dhamma.

The release from suffering, the release from saṁsāra, is the supreme goal in Buddhism. Complete fading away and extinction of craving, its forsaking and giving up, the liberation and detachment from it: that brings about the extinction of suffering.

*Bhavanirodho nibbānaṁ!* "Extinction of the process of becoming: that is Nibbāna."

And released from sensual craving, released from craving for existence, one does not return, does not enter again into existence.

If so, is it not really foolish of the so-called Mahayanists to say, "I will not enter Nibbāna before all mankind has reached it." That really means that one should with all his might hinder tanhā, together with all its evil accompaniments, to disappear, and keep tanhā going on, which really would be immoral and opposed to the Buddha's teaching.

A seed will grow under the necessary conditions and never will wait till other seeds would grow. We cannot command nature, only we can help her, by putting the necessary conditions for her work.

If one completes the Holy Eightfold Path and gets rid of craving (tanhā), then one has attained Nibbāna and no one can put him back from the state already attained. For, if there is no more craving (tanhā), there is Nibbāna.

"All that we know is that the entire phenomenal world depends wholly upon the six senses, together with all its suffering and that all this is not a mere play of blind chance, but has an existence that is dependent upon conditions and that, precisely with the removal of these conditions, those things that have arisen in dependence upon them must perforce disappear and cease to be.

According to Buddhist teaching, rebirth is only a result of selfish craving and clinging for existence, existing in the so-called dying individual.

There does not exist, in the highest sense, any "being" who is born, acts, enjoys, suffers, dies, or is reborn to die again, but there is only birth, action, enjoyment, suffering, decay and death of corporeal and mental phenomena. There are only conditioned and ever changing phenomena,

no permanent entities! Therefore it is said in the Visuddhi Magga.

"Kammassa kārako n'atthi
Vipākassa ca vedako.
Suddhadhammā pavattanti,
Ev'etaṁ sammadassanaṁ.

No doer of the deeds is found,
No one who ever reaps their fruits,
Empty phenomena roll on,
This view alone is right and true.

Na h'ettha devo brahmā vā,
Samsārass' atthi kārako,
Suddhadhammā pavattanti,
Hetusambhārapaccayā ti.

No god, no Brahma, can be found,
No maker of this wheel of life,
Empty phenomena roll on,
Dependent on conditions all.

(VISUDDHI XIX)

Every being born into the universe is subject to rebirth everywhere and Death is followed by rebirth in a new existence, which may be either one of misery, or of temporary happiness.

One may be reborn in the world of devas, the world of men, the brute creation, the preta world, the hell or in the world of demons.

The insect crushed beneath the foot may be reborn as a radiant angel or by the potent force of kamma, an angel may at death, be hurled into the nethermost hell.

But how is this possible?

"Inconceivable is the beginning of this saṁsāra, not to be discovered a first beginning of beings who, obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths".

"All formations are "transient" (aniccā), all formations are "subject to suffering" (dukkha), all things are "without an Ego-entity" (anatta). Form is transient, feeling is transient, perception is transient, mental formations are transient, consciousness is transient.

"And of that which is transient and subject to suffering and change, one cannot rightly say: "This belongs to me; this am I; this is my Ego."

"Therefore, whatever there be of bodily form, of feelings, perceptions, mental formations or consciousness, whether one's own or external, whether gross or subtle, lofty or low, far or near, one should understand according to reality and true wisdom: "This does not belong to me; this am I not; this is not my ego."

Suppose a man who can see, beholds the many bubbles on the Ganges, as they are driving along, and he should watch them and carefully examine them. After carefully examining them, they will appear to him as empty, unreal and unsubstantial. In exactly the same way does the monk behold all the bodily forms, feelings, perceptions, mental formations and states of consciousness-whether they be of the past, present or future, far or near.

And he watches them and examines them carefully, and after carefully examining them, they appear to him as empty, void and without an ego.

And the Buddha says: "Whoso delights in bodily form, or feelings, or perceptions, or mental formations, or

consciousness, he delights in suffering; whoso delights in suffering will not be freed from suffering. Thus I say."

"How can you find delight and mirth,
Where there is burning without end?
In deepest darkness you are wrapt!
Why do you not seek for the light?"

"Did you never see in the world a man or a woman 80, 90 or 100 years old, frail, crooked as a gable-roof, bent down, supported on a staff, with tottering steps, infirm, youth long since fled, with broken teeth, grey and scanty hair, or bald-headed, wrinkled, with blotched limbs? And did the thought never come to you that you also are subject to decay, that you cannot escape it?"

"Did you never see in this world a man or a woman, who, being sick, afflicted and grievously ill, and wallowing in their own filth, were lifted up by some people and put to bed by others? And did the thought never come to you that you also are subject to disease, that you cannot escape it?

"Did you never see in the world the corpse of a man or a woman, one or two or three days after death, swollen up, blue-black in colour, and full of corruption?

And did the thought never come to you, that you also are subject to death, that you cannot escape it?

"Inconceivable is the beginning of this Samsāra, not to be discovered a first beginning of beings who, obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths.

"Which do you think is more: the flood of tears with weeping and wailing you have shed upon this long way—hurrying and hastening through this round of rebirths, united to the undesired, separated from the desired —this or the waters of the four oceans?

"Long time have you suffered the death of father and mother, of sons, daughters, brothers and sisters. And whilst you were thus suffering, you have verily shed more tears upon this long way than there is water in the four oceans.

"Which do you think is more: the streams of blood that, through your being beheaded, have flowed upon this long way, this, or the waters in the four oceans?

Long time have you been caught as dacoits or highwaymen or adulterers ; and through your being beheaded, verily, more blood has flowed upon this long way than there is water in the four oceans.

But how is this possible?

"Inconceivable is the beginning of this Samsāra, not to be discovered a first beginning of beings, who, obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths.

"And thus have you long time undergone suffering, undergone torment, undergone misfortune and filled the graveyards full, verily, long enough to be dissatisfied with all forms of existence, long enough to turn away and free yourself from them all."

"Be it in the past, present or future: whosoever of the monks or priests regards the delightful and pleasurable things in the world as impermanent (anicca), miserable (dukkha), and without an ego (aṇattā), as a disease and sorrow, it is he who overcomes craving.

"And released from Sensual Craving, released from the Craving for Existence, he does not return, does not enter again into existence.

"For through the total fading away and extinction of "Craving" (tanhā), "Clinging to Existence" (upādāna) is extinguished ; through the extinction of the clinging to existence, the "Process of Becoming" (bhava) is extin-

guished; through the extinction of the "Process of Becoming" (Action) Rebirth (jāti) is extinguished, through the extinction of rebirth "Decay and Death, sorrow, lamentation, pain, grief and despair are extinguished. Thus comes about the extinction of this whole mass of suffering.

"Hence the annihilation, cessation and overcoming of bodily form, feeling, perception, karma-formations and concitousness: this is the extinction of suffering, the end of disease, the overcoming of old age or death.

"And for a disciple thus freed, in whose heart dwells peace, there is nothing to be added to what has been done, and naught more remains for him to do. Just as a rock of one solid mass remains unshaken by the wind, even so neither forms, nor sounds, nor odours, nor tastes, nor contacts of any kind, neither the desired nor the undesired, can cause such a one to waver. Steadfast is his mind, gained is deliverance."

"Verily, there is a realm where there is neither the solid, nor the liquid, neither heat nor motion, neither this world nor any other world, neither sun nor moon.

"This I call neither arising nor passing away, neither standing still, nor being born, nor dying. There is neither foothold, nor development, nor any basis. This is the end of suffering.

"There is an Unborn, Unoriginated, Uncreated, Unformed. If there were not this Unborn, Unoriginated, Uncreated, Unformed, escape from the world of the born, the originated, the created, the formed, would not be possible.

"But since there is an Unborn, Unoriginated, Uncreated, Unformed, therefore is escape possible from the world of the born, the originated, the created, the formed."

"The learned and noble disciple, however, who has regard for holy men, knows the teaching of holy men, is well trained in the noble doctrine, he understands what is worthy of consideration, and what is unworthy of consideration. And knowing this, he considers the worthy, and not the unworthy. What Suffering is, he wisely considers. What the Origin of suffering is, he wisely considers. What the Extinction of suffering is, he wisely considers. What the Path is that leads to the extinction of suffering, he wisely considers.

"And by considering thus, three fetters vanish, namely: "Self-illusion, Scepticism and Attachment to mere Rule and Ritual."

"And those disciples, in whom these three fetters have vanished, they all have "entered the Stream" (sotāpanna), have forever escaped the states of woe, and are assured of final enlightenment.

"More than any earthly power
More than all the joys of heaven
More than rule o'er all the world
Is the Entrance to the Stream."

"And verily, those who are filled with unshaken faith towards me, all those have entered the stream."

"However, through the fading away of delusion, through the arising of Wisdom, through the extinction of craving, no future rebirth takes place again.

"For, the actions which are not done out of greed, anger and delusion, which have not sprung from them, which have not their source and origin there: such actions are, through the absence of greed, anger and delusion, abandoned, rooted out, like a palm tree torn out of the soil, destroyed, and not liable to spring up again.

"In this respect one may say of me, that I teach annihilation, that I propound my doctrine for the purpose of annihilation, and that I herein train my disciples. For certainly, I teach annihilation, the annihilation of greed, anger and delusion, as well as of the manifold evil and demeritorious things.

"One may, through the "Cessation of Passion" come to know for oneself, even in this life, the stainless deliverance of the mind, the deliverance through wisdom."

Thus wisdom and right understanding are the Alpha and Omega of the entire teaching of the Buddha.

Nyanatiloka Thera says: "If I were asked what the "conditio sine quâ non" was for a real and thorough understanding of the Buddha's Teaching of The Four Noble Truths, I should have to say:

> Penetration of the phenomenality and impersonality of all forms of existence, of the unreality of any ego-entity, of the illusions of "I" and "Mine", in short the Truth of Anatta or 'non-self'."

"First we have to penetrate this liberating truth of Anatta because this is the central and unique doctrine of Buddhism. We have to comprehend that there exists, in reality, only this process of ever arising and passing away of bodily and mental phenomena going by the conventional but ambiguous name "I", "You", "Man", "Woman", "Child" etc. He who does not understand in such a way the noble Truth of Anatta such a one will not understand the First Noble Truth of Suffering rightly, he will think that the Buddha taught that it is "He", his imagined "Ego" that is subject to suffering.

"He will not understand the Second Noble Truth of the Origin of Suffering rightly, he will think that the Buddha taught that it is "He", his imagined "Ego", that

does the deeds, and he will think that after death, the so-called Ego reaps their fruits.

"He will not understand The Third Noble Truth of the Extinction of Suffering rightly, because he will think that the Buddha taught that it is "He", his imagined "Ego" that will enter Nibbāna.

"He will not understand the Fourth Noble Truth of the Path leading to the Extinction of Suffering rightly because he will think that the Buddha taught that it is"He", his imagined "Ego" that is practising the Holy Eightfold Path. But:

"Mere suffering is, any sufferer cannot be found,
The deeds exist, but no performer of the deeds,
Nirvana is, but not the man that enters it,
The Path is, but no wanderer is to be seen.

"No doer of the deeds is found,
No one who ever reaps their fruits,
Empty phenomena roll on,
This view alone is true and right."—

*No c'assa, no ca me siyā, na bhavissati, na me bhavissati, yad atthi yaṁ bhūtaṁ taṁ pajahāmī'ti evaṁ upekkham paṭilabhati,* i.e., "May it not be! May it not belong to me! It will not be! It will not belong to me! What there exists, and what there has become, I am giving it up", thus he attains equanimity (Majjhima 106).

(*To be continued*)

If a bhikkhu is instant in acts of goodwill-both overtly and privily—towards his fellows of the higher life,—this is a state, in itself endearing, friendly, and respectful, which conduces to accord, harmony, concord and unity.

*Kosambiya Sutta.*

## "LET'S FACE IT"

By Arthur Young

I have known passion with it's brief content,
Have worshipped peace and drowsy summer days,
Known all life's importunities, and spent
My share of time on Hope's high sunlit ways ;
Seen the great chemist, Time, turn dust to life
And straight transmute that living back to death,
Watched all the world bow down to Fate his wife,
Unsouled, unlovely, meter of our breath.
I have loved beauty, I have tasted sin,
Have bravely striven, and a coward fled,
Fearing the test I knew I could not win.
I have been proud and I have bowed my head.
Is there a rule, or is all living chance,
A blind man's wand'rings, or a patterned dance?

Hugh Macbeth, who is the author of these beautiful lines which appeared in the "Sunday Statesman", is not alone with his thoughts. Almost every thinking man and woman has had to face up to the same problem some time or other. For most of us there has been no answer, only a feeling of utter hopelessness. In the end we usually shelve the matter as being something beyond the walls of human reason.

We have visited the temple, we have visited the church and the mosque. At each place we have been turned away at the door-step because we have come improperly dressed. We did not arrive clothed in the garments of faith.

A few decades ago we felt that science would soon be in a position to give us an answer. But science too

has failed us. Great men like Sir James Jeans are able to give us a graphic account of "The Mysterious Universe." Breathlessly we listen to the wonderful story. The great gulf that lies between my study on the banks of the Ganges and the home I often dream about in Surrey vanishes into insignificance against the immensity of time-space. Before we have time to grasp these colossal figures of the distances of stars we see today, but which, for all we know, may have disappeared hundreds of years ago, we are faced about to view the other extreme. Matter, molicules, atoms and electrons beyond the eye of our most powerful microscope are paraded before our minds. We may be amazed at the wonder of it all, but the old problem still remains:—

"'Is there a rule, or is all living chance,
"A blind man's wand'rings, or a patterned dance?"

II.

At Sarnath, more than 2,000 years ago, sat the first Buddhist monk with the five disciples who had previously deserted him. An ancient stupa still marks the site for it is here that Buddha announced the Law.

Like Hugh Macbeth, Buddha had found himself faced with the same problem. The puzzle was presented to him in the form of death, old age and disease and he left his princely palace to find a solution.

At that period of India's history higher knowledge and asceticism went together. Renunciation and long years of penance and want were the seeker's lot. Buddha accepted this. He left his palace and gave up his rights to a throne in order to find an answer to the same old problem.

The years passed, years in which Buddha learnt the meaning of hunger and many other things foreign to the

environment in which he had grown up. Still there was no answer to the riddle of Life.

One day, under the famous Bodhi tree that once grew at Gaya, the parent plant of the one in Ceylon and the grand-parent of the tree which can now be seen at Sarnath, Buddha found enlightenment. For him the search was at an end.

III.

After the time I spent in the Himalayas studying Hindu philosophy I found it difficult at first to understand the Buddhist explanation of "Reality". My intimacy with Christianity was of no assistance. Unlike Mr. Bryan, a former candidate for the American presidency, I would never be able to believe that Jonah swallowed the whale "if the Bible said so". From the reports on the "monkey trial" at Dayton I am grateful the Bible did not call upon Mr. Bryan for so much credulity but it is just this type of strain on one's reason that disgusts or frightens many a seeker.

But what is Reality? Scientists now express "matter" within inverted commas to show us that they do not mean what they say, or perhaps they are talking about something they do not understand.

The Hindu sages emphasize that all is delusion, only God is real.

When Buddha was asked if "God" exists, he was silent. What he implied was, that "God in the absolute sense" could not be brought within the circle of human cognition. It is absurd to limit infinity in the same way as we label a soda-water bottle. So, suggests Buddha, why waste time in what at best can never be anything more than mental gymnastics.

Our senses, however, point to innumerable realities around us. These at any rate are real. It is obvious they exist. But, replies Buddha, nothing exists *statically* except the thought of it, as we hold it *statically* in our minds. The thing itself has already changed. The difference in the time-change process between one act and another is due purely to our human standards of sense measurements and the individual angle of perception.

Like the mountain stream, everything is a flow. It is this flow or "flowing" which is the only reality—the reality of continuous be-ing and be-coming. And there is no difference between this being and becoming—the difference lies in the illusion of the time-perception factor.

A man with only a foot-rule is compelled to measure everything in terms of feet. In a larger way we cognate within the limit of our five senses. If some miraculous power suddenly changed our ability to react to light-waves, and instead, gave us an equally useful sense of "seeing" in reaction to electric waves our whole world will be immediately changed. Gone in a moment would be our previous notions of reality. Yet "the thing-in-itself" of our surroundings would still be the same processes of functioning; only our standard of measurement will have altered. The flow—the being and becoming would continue just as usual. This functioning is the only claim Buddhists admit for reality. The whole universe, says Buddha, is a Dynamic Reality. Nothing is static except in the mind's eye.

IV.

The idea of a dynamic universe does not suggest a monotonous mechanical interpretation of cause and effect.

Every cause does not produce the same effect for the simple reason that the effect is "conditioned" by the receptile into which the cause flows.

This is the only explanation of free-will. It permits the swimmer moving to either side of the stream or even against the current. In this stream of Life we are moments of continuity and not parts of eternity.

Good and evil, rewards and punishment, take on a different meaning when viewed from this angle. Man is not a sacrifice unto God and in a strictly literal sense Life is not chance—nor is a "patterned dance".

Evolution is not a movement towards a fixed point in the distance but man's growing ability to understand and react to the flow of Nature or what Buddha calls "The Law".



It is wonderful and marvellous how—in this human tangle with all its bitterness and guile—the Lord knows man's weal and woe. For men are indeed a tangle, whereas animals are a simple matter. I myself can train a young elephant to remember, whensoever he is going in or out of Champa, to display every noughty and roguish trick, he possibly can. But those that are styled as our slaves and messengers and servants do one thing, say another, and think a third.

*Kandaraka Sutta.*

# THOUGHTS CURRENT AND UNCURRENT

By Wayfarer.

*The Lower Animals in Religion and in Science.*—It is said in the Bible that after bringing into existence the first man and woman, our ill-fated ancestors Adam and Eve, God gave them dominion over the fish of the sea, the fowl of the air and all living things on the earth. It is also said that he preferred Abel's offering of live-stock to his brother Cain's offering of vegetables. Christians believe that animals have no souls and in the Nineteenth Century Pope Pius IX refused to sanction a society for the prevention of cruelty to animals on the ground that it was an error to suppose that Christians owed any duties to dumb creatures. Turning to science we find Darwin saying that sympathy towards the lower animals is one of the noblest virtues with which man is endowed. According to him this virtue arises incidentally from our sympathies becoming more tender and more widely diffused under advancing civilization until they are extended to all sentient beings. Likewise Herbert Spencer has pointed out that the behaviour of men to the lower animals and their behaviour to each other bear a constant relationship.

* * * *

*Superstition in England.*—A correspondent of the "Literary Guide" hailing from Cornwall has written about elemental beliefs. He thus speaks of a Cornish superstition: "When the wind howls on Bodmin Moor on a November night, awestruck mothers still tell their children that Tregeagle is at large—a mysterious figure condemned

(according to folk-lore) to flee before the pursuing Devil through all eternity. And a recent article in a West-country newspaper states that the vicar of a Cornish parish not far from Wadebridge heard the sound of galloping hooves resounding through an empty house on a winter's night, thus 'proving' the reality of Tregeagle's existence".

* * * *

*Brotherhood in Christianity.*—Mr. Cedric Dover has written a book entitled "Half Caste" in which he propagates the ideal of a final fusion of human races by intermarriage in a flesh-and-blood unity and a co-operative federation. He has mentioned some practical difficulties in the way of a realization of the ideal. Thus, he finds a Negro saying:

White folks use whip,
White folks use trigger,
But 'twere Bible and Jesus
Made slave of de nigger.

Mr. Dover quotes a Dutch imperialist's reflection: "If Kaffirs only knew the advantages of serving under White masters!—and they would have a fair opportunity of hearing the Word of God, for wherever the White Man is there also are churches and preachers". He also reproduces the following significant observations of a Roman Catholic journalist: "The Eternal Word of God might have chosen to become incarnate in the womb of a black or yellow or red or copper-coloured mother ; but he did not so choose. The Angel of Annunciation delivered his message to a White Maid".

These are indications of the absence of universal brotherhood in Christianity. There are many recorded utterances of the founder of that religion which place this

fact beyond doubt. There is no doubt that in Judaism, out of which Christianity arose, brotherhood is confined to the Jews just as in Hitler's Germany it is strictly confined to men of Nordic blood. But it would not follow that the ideal is absent in all religions. It is certainly not absent in Buddhism.



> The worthy Baka the Brahma is in error, quite in error, should he affirm that the transitory is everlasting, that the impermanent has permanence, that the temporal is eternal, that the incomplete is complete; that there is no birth, decay, death, rebirth hence, or further existence,—when the exact opposite is the case; or should he affirm that there is no other salvation beyond this,—when there is another salvation beyond it.
>
> *Brahmā Nimantanika Sutta.*

# THE HUMAN SOUL IN THE MYTHS OF PLATO*

A REVIEW BY ANAGARIKA B. GOVINDA.

Among the philosophers of the past Plato is perhaps the only one whose writings can be said to possess an eternal freshness, because they have defied time as well as the differences of nations, races and civilisations. Whatever Plato says is of human interest and whether we agree with his philosophical ideas or not, the way in which he presents them is so significant and profound, that one feels exalted and stimulated at the same time. The fact that he is not only a philosopher but an equally great poet makes him intelligible and acceptable by all, and this is perhaps the reason why the widely different schools of thought have claimed him as their own and quoted him in support of their views.

The twofold genius of Plato becomes apparent in the two forms in which he expresses his ideas: the logical form of the philosophical dialogue and the intuitional form of the myth. Both are interwoven in such a way that the reader becomes conscious that logical deduction and intellectual construction cannot have the last word and that on the other hand the deapest insight can never be formulated in a final (dogmatical) way but only in the more or less paradoxical form of similies which show parallels to reality but never pretend to be facts!

The Editors of the The Shrine of Wisdom have put together those myths of Plato in which the nature of human psyche is discussed, which, as the Foreword says, "is a principle so highly abstract and paradoxical that finite and concrete language cannot express fully its true nature. Hence Plato

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* "THE HUMAN SOUL IN THE MYTHS OF PLATO" by the Editors of the Shrine of Wisdom, Aahlu, 6 Hermon Hill, London, 1937. 68 pages, 8°.

makes use of symbols and images in order to lead the consciousness up-wards to the reality behind them. The language he uses is often extremely figurative and his thoughts on the nature of the soul have sometimes been regarded as the fantasies of a dreamer. Yet when the symbology which he employs is rightly interpreted the allegorical and mystical expositions will be found to be perfectly consistent not only with all the rest of his philosophy but with the basic teachings of the Egyptian, Chaldean, Orphic, and Pythagorean systems also."

The reason of these relations is—as the Authors of the booklet strangely omit—the common indebtedness of these systems (at least of the last three ones) to India. Pythagoras was so strongly influenced by Indian thought that his teachings may be called a Greek version of Indian philosophy. In Plato the Indian influence is more veiled because its sources were of a more indirect nature. But his ethical and metaphysical attitude is more Indian than Greek and has certainly not its origin in Egypt, which was admired by Plato for entirely different reasons. Plato has been monopolized by Christians to such an extent that the importance of Indian influence was either minimized or not mentioned at all, in favour of such civilisations which were closely related to the spiritual roots of Christianity. In this way Plato could be regarded as a precursor of Christianity and his term "psyche" used as an equivalent of the Christian "soul". While the allegorical or symbolical character of his myths was readily recognized, the term "psyche" was not treated as a symbol, but rather as a being, an independent entity, unchangeable and in contrast to the rest of the world. According to Plato's "Phaedros", however, the characteristic of psyche is *movement*. The Authors of the book under review have done well to warn the reader "of interpreting the myths of Plato too literally, for their real meaning lies deeper than the surface."

But sometimes it will appear to me as if they too had not escaped the habit of "christianizing" Plato. If already the idea of reincarnation is a stumbling block to the average Chris-

tian, the possibility of "changing into an animal" will give him a definite shock. In order to avoid this the Authors assure the reader that "when Plato speaks of the souls of men changing into the souls of animals, this must not be taken to mean that the human soul can become literally the soul of an animal, but rather that it lives in a purely natural manner, content only with the things of the body, and without energizing its more divine faculties."

I am far from attempting to decide whether Plato believed in the possibility of man being reborn as an animal or not, the whole question would have been unessential if there had not been the silent presupposition of a 'concrete' soul,—concrete in the sense of a limited entity or being—which, on occount of its limitation, cannot 'change into something else' but remains for ever identical with itself. If, however, there is no such limiting presupposition, then neither the question of change nor its contrary comes into the field of consideration, because psyche (or soul, in the non-dogmatic sense) is not the exclusive property of man nor of any other species of privileged beings but a faculty of life in *all* its forms. The unlimited possibilities and qualities of psyche give rise to the animal or the man, the demon or the god within ourselves, and whatever dominates will decide our fate and form of existence. The soul of a criminal or of a bloodthirsty tyrant is already that of an animal ; there is no need of a miraculous 'change' or a sudden transformation from a human soul into an animal soul.

We have to consider that this booklet was written for Westerners mainly. It is therefore only natural if it tries to appeal to their religious feelings. Perhaps a Buddhist would do a similar thing in his own sphere, if he were to interpret Plato. Yet, he would have one great advantage : the actual relationship of Plato's philosophy to Indian thought. There is a common atmosphere in which both breathe, while there is no such relationship between Plato and Christianity for the simple reason that Plato lived four centuries before Christianity came into existence.

The myths which have been discussed by the Authors of our book are those of the Timaeus, the Phaedrus, the Gorgias, the Phaedo, the Symposion, and the Republic. They are dealt with in five chapters which describe the nature of the soul(I), the choice and descent of the soul (II), the judgment of the soul (III), the restoration (IV) and the ascent of the soul (V). The book is well written and brings a profound subject in an attractive form.



There are four types of individuals to be found in the world—one torments himself and is given to self-torment ; a second torments others and is given to tormenting others ; a third torment himself and others, and is given to tormenting both ; while the fourth torments neither,—dwelling here and now, beyond appetites, consummate, unfevered, in bliss and in holiness.

*Kandaraka Sutta.*

# ASOKA'S CONVERSION

BY BHIKKHU METTEYYA.

*Sweet is the sight of the saintly,*
*To live with them is ever bliss.*

Like the moon moved Nigrodha, the seven year old saint, and his very sight brought Asoka bliss.

"Call him hither," the emperor ordered his men.

"The King calleth thee. Make haste, little saint," said they.

But Nigrodha hurried not. Like the moon he moved, his saffron robe shedding a sheen, his heart radiating ruth, and his feet moving to mercy.

Thus, calmly he went, and his presence brought the whole palace peace.

Asoka loved him with a parent's love, and rising to honour him, said: "Little saint, sit where thou wilt."

Straightway the child-saint went near the lion-throne, and leaning on the loving hand the emperor extended, mounted it and sate there serene.

ASOKA eyed him affectionately, and said in his heart of hearts: "See how he sits on my throne. Of a truth, from this day onward, he will be the Lord of my house, and the Law he teaches to-day will be established in the land."

As a father feeding a son did Asoka feed his saintly little friend.

The meal over, paying the holy hermit homage, Asoka enquired: "Master, knowest thou the Doctrine."

"I know but little," replied the child. "Preach it, Lord."

And in his divinely sweet voice the little saint said:

*Appamādo amatapadaṁ,*
*Pamādo maccuno padaṁ ;*
*Appamattā na mīyanti,*
*Ye pamattā yathā matā.*

which translated means :—

*Heedfulness is the Way to the Deathless,*
*Heedlessness is the Way of Death ;*
*The heedful never die,*
*But the heedless are already as dead.*

To Asoka, these words were far sweeter than nectar, and he vowed to himself, saying: "Verily, from this day onward I will be heedful of my own welfare and of the welfare of the world too. Walking the Path to the Deathless, I will lead the world also from darkness to light."

This vignette, given in the Ceylon Chronicles, of the seven-year-old saint sitting on the throne of India was proved word to word true when, in 1915, Mr. C. Beadon discovered the famous rock edict of Asoka at Maski, in the world renowned gold-fields of Raichur, south of the River Krishna.

The inscription, which was more than twenty two centuries old, read: (D ev (ā na (ṁ) piyasa Asok (a) sa . . . ḍh t (ni) vasāni (va) in aṁ sumi buṁ (pā) śake . . . . (t) ire (ke) . . . . mi . . . . (sa) ṁgha (ṁ) (upa) gate bā . . . mi u (pa) gate. . . pure Jaṁbu . . . . si devā husu te dāni misibhutā. Iya aṭhe khudake (na) h (i) dhamayu (tena) sake adhigatave na hevaṁ dakhitaviye(udā) lake va ima adhigaccheyā ti. Khu (dake cha uḍā) lake cha vataviyā hevaṁ ve (ka) laṁtaṁ bhada (ke ṭhe ti) . . . . t k cha vadhi siti chā diyaḍhiya h (e) sati.
which may be translated:

*Since I sought the sangha, more than a year ago, I exerted myself greatly, and during this time, the gods who formerly were held true by the people of the Land of the Rose Apple, were found to be false.*

*This indeed is the fruit of heedfulness.*

*And this is attainable, not by the great only, but by the small as well. Great is the good that can be gained by following the Dhamma diligently.*

*For this purpose has this message been proclaimed, namely: 'Let the small and the great exert alike.*

*'Yea! even my neighbours must know this, and this exertion must long endure. . . .'*

Indeed, since he sought the Sangha, so much did Asoka exert that in every history he is given the place of honour.

In both Mahāvansa and Dīpavansa, he is given an exalted place. So does Vansāvali, the history of Nepal.

In Rājatarangiṇī, the Chronicle of Kashmir, Kalhāna writes :

"That king (Asoka) who had extinguished sin and had accepted the teaching of Buddha, covered Śuṣkaletra and Vitastātra with numerous Stūpas.

"In the Dharmāranya Vihāra in Vitastātra town the Chaitya built by him was so high that the eye could not see the extent of its height.

"Possessing ninety-six lakhs of dwelling houses resplendent with prosperity that illustrious king founded the magnificent city of Śrinagarī.

"After removing the dilapidated enclosure of stucco of the sacred shrine of Vijayeśa the sinless one had a rampart of stone constructed.

"Within the enclosure near Vijayeśa, he who had extinguished sorrow, had two temples built known as Aśokeśvara.

"When the country had been over-run by the Mlecchas for their extermination that meritorious king obtained from Bhūteśa, who had been propitiated by his penance, a son.

"Then became king, that son Jalauka, leader of men and of the gods, who with the nectar of his glory rendered gleaming white the cosmic world.

"The tales of whose divine power when they reached their ears indeed held the very gods spell—bound."*

Of the greatness of Asoka, Koppen says :

"If a man's fame can be measured by the number of hearts who revere his memory, by the number of lips who have

* Rajatarangini, translated by R. S. Pandit.

mentioned and still mention him with honour Aśoka is more famous than Charlemagne or Cæsar."

Wells' eulogy of him is still more inspiring. In his "Outline of History," the great historian states:

"For eight and twenty years Asoka worked sanely for the real needs of men. Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Asoka shines, and shines almost alone, a star.

"From the Volga to Japan his name is still honoured. China, Tibet and India, though it has left his doctrine, preserve the tradition of his greatness. More living men cherish his memory to-day than have ever heard the names of Constantine or Charlemagne."



## CORRESPONDENCE

I

Naggar,
Kulu, Punjab.
12th Oct. 1937.

My Dear Friend,

Many thanks for your congratulations and greetings expressed to the First Congress of the Baltic Roerich Societies.

It is a great joy to receive such cordial messages and to realise that on the field of culture there exists such unity and mutual understanding which are so necessary especially at the present moment of world tension, when all spiritual leaders, scientists, artists should work unanimously in the service of humanity.

I had been very pleased to hear from Paris that our European Centre there participated at the Buddhist Congress in Paris. Verily all such ties are very near to my heart, and we always follow with deep appreciation your blessed work.

Your in the one service,
(Sd.) N. Roerich.

## II

## How Buddhism can be the Universal Religion of India.

Having come across the article by Bhikkhu Metteyya on page 419 of the September Number of the Maha Bodhi I have been deeply impressed. I have so great a love for the Pali Literature that I daily read a few sentences of the Majjhima Nikaya. It is food for me, a drop of nectar for my mind consolation.

There are two very controversial points in Buddhism. If they are properly understood and preached Buddhism can be accepted by modern India very easily. There is no caste system nor a disgust for the low caste people in Buddhism whereas it is found prevalent both among Hindus and Jains of India.

The first important point is that Nirvana is not annihilation but it is a permanent, peaceful, realizable, incorporeal, highest, independent, pure, uncreated substance. It is a matchless island of safety. It is possessed of infinite knowledge. This Nirvana resembles the nature of the pure soul as described in Jain scripture. All that is changing and decaying, all that is known through the senses and mind, all the five *skandhas* (*Rūpa* etc.), are not Nirvana. Nirvana is what is left after the destruction of the five skandhas—a pure, simple, positive thing which was there as it was uncreated, now shown forth after destruction of all craving, likes and dislikes. Really it is the nature of Pure Soul which is realizable, not describable. As far as I have read Buddhist literature, I nowhere find it a negative thing. Thought of annihilation can never satisfy a thoughtful man. The second important point is that meat eating is an indirect cause of slaughter of animals. A follower of Buddhism should abstain from such food. Suppose if all men and women in a kingdom were followers of Buddhism, in following the first vow of not injuring living beings it is not possible that any animal would be slaughtered and no meat would be available in the market. Buddhists, according to present custom, will never kill any animal but will buy meat from the butcher's shop. Butchers kill the animals because meat is bought by the Buddhists. If the Buddhists do not buy, they will reduce the number of animals slaughtered according to

requirements. Flesh eating is an indirect cause of animal killing. Compassionate preachings of the Buddha, as found in Pali Literature, do prove that neither Gautama ate meat nor he wished others to eat. Lankavatara Sutra of Mahayana explicitly explains in a separate chapter that a Buddhist should never eat flesh or fish. It is therefore nécesary that bhikkhus as a rule should subsist on the pure non-flesh diet—only vegetarian diet without eggs, fish and flesh. These bhikkhus should advise the laymen to use vegetarian food. All the Buddhist Viharas in India should use vegetarian food. If all the monks adopt vegetarianism and preach the same doctrine, efforts of a few years will make the Buddhists of the world abstain from flesh food. I hope that leaders of Buddhism will think deeply on the above two important points.

Yours etc.,
BRAHMACHARI SITAL PRASAD JAIN.

[We draw the attention of our readers to the points raised by this Correspondent. As regards the first point, it was the Christian writers who described Nirvana as "annihilation". Buddhists have never understood it in that sense. We draw Brahmachari Sital Prasad's attention to Vappo Thera's article on "Nibbana" in this Number. With regard to flesh-eating there is bound to be differences of opinion. The Correspondent evidently wants the Buddhists to accept the Jain conception of Ahimsa which they consider as too extreme. When Devadatta begged Buddha to prohibit flesh-eating altogether, the Lord refused to do so for the reason that under certain circumstances one can eat flesh without killing or even encouraging slaughter. Besides, if the idea of Ahimsa is carried to an extreme life itself becomes impossible. In the struggle for existence, destruction of some forms of life is unavoidable. Even the cultivation of rice causes the destruction of millions of worms and insects but not even our Jain brethren can go to the extreme of prohibiting rice-cultivation. We are, however, in favour of encouraging a vegetarian diet among the Buddhists, most of whom are already so. Brahmachari Sital Prasad will be glad to know that no flesh-diet is allowed in any of the monasteries controlled by the Maha Bodhi Society—*Editor, Maha Bodhi.*]

# BOOK REVIEW

*Annual Report of the Archaeological Department of His Exalted Highness The Nizam's Dominions for 1343 F* (1933-34 A.C.).

The report under review gives an account of the activities of the Archaeological Department for the year 1933-34. Besides the administrative report, it contains the texts and translations of several inscriptions, and eleven coloured plates of the frescoes recently discovered at Ellora etc. Of Buddhist interest is the discovery of a Vihara at Ghatotkatch, Aurangabad. Conservation work was carried out at Ajanta and other important places during the year. A platform costing Rs. 2340 has been constructed on the Ajanta Cave road from where the visitors can now have a fine view of the caves as well as the scenery of the ghats. The Director of Archaeology, Mr. Ghulam Yazdanai, and his assistants are to be congratulated for their activities and for taking all necessary measures to prevent the famous monuments at Ellora and Ajanta from deteriorating.

*DATHAVAMSA : Text and Translation into Bengalee by Dr. D. M. Mutsuddi, L.M.P., Burma. Pages 158, Price Re. 1.*

Dathavamsa, as the name indicates, is the history of the Tooth Relic of Lord Buddha now in the possession of the Buddhists of Ceylon. This famous Relic, since it was first rescued from the funeral pyre at Kusinara, has had a romantic career. It was looked upon as a coveted possession and Kings and Nobles have resorted to even objectional means to obtain its custody. When it was in danger of destruction in India, a Kalinga Princess smuggled it to Ceylon

by hiding it in her hair. Many other attempts were made to destroy it, but none of which, however, succeeded in doing so. Some writers say that the Portuguese carried it to Goa and had it burnt but subsequently it was found to be a mere imitation of the Relic. The book under review gives a connected history of the Relic's many vicissitudes. The original work, composed in 310 A.D., by one Annata Bhikkhu was in Sinhalese. It was translated into Pali by another Sinhalese Scholar named Dharmakirti in the 13th Century. The Bengalee rendering which Dr Mutsuddi has now placed before the reading public of Bengal, for the first time, is from this Pali version. The author is to be congratulated on his translation which is simple and lucid though it is not altogether free from blemishes. The translation will be a welcome addition to the not very large stock of Buddhist literature in the Bengalee language.



Just in the same way, Rahula, he who does not shrink from deliberate lying has not- say I- left undone any evil thing which he could do. Therefore, you must school yourself never to lie even in just.

*Ambatthika Rahulovada Sutta.*

School yourselves by constant reflection to win purity in deed, word and thought.

*Ambatthika Rahulovada Sutta.*

## NOTES AND NEWS

### *Cry for Peace.*

Events all over the world, from Japan and China in the Far East to Spain and Italy in the West, point out to an early conflagration in which practically all nations are going to be involved. Every nation is feverishly preparing for war and the great armament factories are working day and night to supply the necessary arms for this purpose. Manufacturers of these weapons of destruction are having a good harvest and we can be certain that some of the profits are being spent in creating dissensions among nations just as it was done during the last war. Owing to the perfection of the Aeroplane, war in future is going to make the civilians suffer as much, if not more than the soldiers themselves. In plain words, it means that thousands of Aeroplanes would suddenly appear over populous cities and bomb them indiscriminately thereby slaughtering as many people as possible. The innocent will suffer as much as the guilty, and as the danger is real, there is a genuine cry for peace. But can peace be possible anywhere under existing circumstances? Sometime back Statesmen of different countries thought that disarmament would bring in peace and understanding, and endeavoured by agreements to limit armaments as if people have never fought without large guns. Their efforts failed miserably and they now profess that peace can only be maintained at the point of the gun, so they are engaged in making as many of them as possible. That this also will fail is too obvious. Increment of arms and maintenance of peace are incompatible. Peace can only come when selfish-

ness and self-aggrandizement are given place to selflessness and contentment. Peace outside presupposes peace within. It is useless to attempt to achieve peace outside when it is absent inside. Will it ever dawn upon the Statesmen and politicians of the world that this is an important fact which they ought to take into consideration? Let there be some effort in finding out the root cause of unrest. Lord Buddha discovered it and proclaimed it as "Tanhā" or "Desire" which he said should be removed before peace and happiness could be achieved. The day our Statesmen and unscrupulous politicians see the truth of this teaching they will realise their folly and perhaps attempt to lead the world in the right path of Peace. Maybe that the coming war will at least teach them this wholesome lesson.

* * * *

### *Princess Chandra Devi's Funeral.*

The body of Princess Chandra Devi, a descendant of the late King of Burma who died about four months ago, was cremated on the 5th October last. As repeated demands of her father for a sufficient sum of money for the cremation were refused, the body had to be kept embalmed for over three months. The Maha Bodhi Society had also to take up the question with the Governments of India and Bengal. In reply to questions asked by Mr. Sri Prakasa, M.L.A., the Government of India placed the whole responsibility on the Government of Burma which was finally persuaded to sanction the money required for the funeral, thus putting an end to an impasse which had caused pain to the Buddhist community. The funeral was attended by many people including representatives of the Hindu Maha Sabha, Bengal Buddhist Association, Burmese Students' Association and the Maha Bodhi Society.

* * * *

*Dr. Kalidas Nag returns from Hawaii.*

Dr. Kalidas Nag who was invited by the University of Hawaii to organise its Department of Indian studies, returned last month after completing his task there. He delivered several lectures at the Maha Bodhi Hall under the auspices of various Societies. He mentioned about the wonderful welcome accorded to him and the keen interest taken in Indian studies by the students of Hawaii. During his stay in that country he addressed many gatherings, including several Buddhist ones, on different aspects of Indian culture and history which were much appreciated.



*U Thwin, Vice-President, Maha Bodhi Society in India.*

We offer a hearty welcome to U Thwin, Vice-President of the Maha Bodhi Society, on his first visit to the sacred places in India. Mr. Thwin arrived in Calcutta on the 28th October accompanied by Mrs. Thwin, his daughter and several assistants. He intends to visit Buddhagaya, Sarnath, Kusinara, Lumbini and other sacred places before returning to Burma. We wish him and his party a pleasant sojourn in India.



*Departure of two Friends of the Society.*

Mr. Chen Chang Lok, Consul-General for China and Mr. K. Yonezawa, Consul-General for Japan, both Vice-Presidents of the Maha Bodhi Society who had taken keen interest in the activities of the Society, have left India. The former has returned to Japan and the latter to America to take up appointments in those respective countries. In the course of a letter to the General Secretary, before his departure, Mr. Chen Chang Lok wrote: "My associa-

tion with the Maha Bodhi Society has been a very pleasant one thanks to your personal endeavour in this respect. I shall try to keep in touch with it throughout my life". Mr. Yonezawa has also written conveying his best wishes for the success of our work. While we regret to lose the services of these two good friends of the cause of Buddhism in India, we wish them every success in their new appointments.

* * * *

### *Inspector-General of Civil Hospitals, U. P. visits Sarnath Maha Bodhi Dispensary.*

In the course of his inspection tour Col. J. A. S. Phillips, I.M.S., Inspector-General of Civil Hospitals, United Provinces, visited the Maha Bodhi Free Dispensary at Sarnath on September 24. He was shown round by Dr. Chaturvedi and Brahmachari Sadananda in the absence of the General Secretary. He was pleased with the work done and left the following remarks in the visitor's book:

"I visited the Maha Bodhi Society Free Dispensary at Sarnath to-day. Dr. R. N. Chaturvedi is the honorary doctor of this institution and Mr. Sadananda works as an honorary Compounder.

This dispensary was started about 8 months ago and has gained considerable popularity in the neighbourhood. There is a daily attendance of about 50 patients.

The dispensary is clean and there is a good supply of medicine."

* * * *

### *Bhikkhu Ariya Dhamma's Activities in Bombay.*

Mr. H. G. S. de Silva, President, The Singhalese Brothers' Society, Bombay, writes to say that Bhikkhu Ariya Dhamma who has been invited by the Bombay Buddha Society to that city is carrying on Buddhist activities successfully. He is delivering a series of lectures on the abstruse subjects of Buddhist Philosophy and Ethics. The meetings are well attended. The Bhikkhu has created a mild sensation in the city by going round the streets begging for his "Pindapata" (food). He is trying to revive this custom which has fallen into disuse for many centuries as there were no bhikkhus in India.



Even we who live in houses and wear the white clothes of the layman, we from time to time have our hearts established in the four applications of mindfulness and—realizing body, feelings, heart and states of consciousness, to be just what they respectively are—live the strenuous life, purposeful and mindful, quelling all worldly hankerings and frets.

*Kandaraka Sutta.*

## THE SIXTH ANNIVERSARY
### OF THE
# MULAGANDHAKUTI VIHARA
## HOLY ISIPATANA, SARNATH, BENARES

***November, 18th, 19th and 20th November, 1937***

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## Visit the Holy Places During this Great Festival

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## PROVISIONAL PROGRAMME

1. Holy Relic procession with gorgeously caparisoned elephants, horses and Buddhist emblems. Representatives from all Buddhist countries will take part.
2. Exhibition for worship of the Holy Relics of Lord Buddha presented by His Excellency the Viceroy of India in 1931, 1932 and 1935.
3. Learned discourses on Buddhism.
4. Re-union of the Buddhists from different parts of the world.
5. Cottage Industries Exhibition.
6. School Sports.
7. Wrestling Contests.

Hundreds of visitors are expected from all parts of the world. Buddhist pilgrims are requested to come during the festival. All are assured of a cordial welcome from the Maha Bodhi Society. Visitors are requested to bring warm clothings and beddings. They have to make their own arrangements for food. Efforts are being made to open a restaurant.

For further information write to

*The General Secretary,*
MAHA BODHI SOCIETY,
Holy Isipatana,
Sarnath, Benares.

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# THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

चरथ भिक्खवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं। देसेथ भिक्खवे धम्मं आदिकल्याणं मज्झेकल्याणं परियोसानकल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ।

*"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."*—MAHAVAGGA, VINAYA PITAKA.

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## NIBBANA

(*Continued from the previous number.*)

BY VAPPO THERA.

Whenever I put the question, "Who made the five Khandhas, or five groups of existence". I seldom get a right answer. Now, let it be said that the five groups of bodily and mental phenomena, correctly speaking, have been put together by the Buddha in order to show the "Anatta-doctrine", the central and unique teaching of Buddhism.

All those bodily forms, feelings, perceptions, mental-formations and states of consciousness which the Buddha has classified and grouped into the five groups are only of momentary duration, existing no longer than a flash of lightning.

One never gets a right understanding of the five groups of existence, if one thinks of them as something compact, whereas in reality they are only fleeting phenomena changing as quickly as lightning.

The five groups are merely a classification made by the Buddha but have, as such, i.e., as groups, no real existence. If there arises, e.g. a joyful feeling, there cannot arise at the very same moment a sorrowful feeling; thus at any given moment only single representatives of these groups may be present, never any group as a whole. Hence it is impossible that a group of feelings, or perceptions, or states of consciousness may arise at one and the same time.

The four mental groups are never existing separately. "And it is impossible that anyone can explain the passing out of one existence and the entering into a new existence, or the growth, increase and development of consciousness, independently of bodily form, feeling, perception and mental-formations.

Each state of consciousness is always connected with some of the 50 mental Formations as explained in the "Guide through Abhidhamma Piṭaka" by my teacher, the Ven. Nyanatiloka.

In every state of consciousness are at least five formations present. i.e. impression (phassa), will (cetanā), attention (manasikāra), concentration (cittass'ekaggatā) and vitality (jivit'indriya).

To the learned and noble disciple, who is penetrating these five Khandhas of Existence as transitory, subject to

suffering and without any Ego, there will in his mind arise that ultramundane faculty which says: "I shall come to know what is still unknown to me"—(anaññātan-ñassāmit' indriya), namely the knowledge that appears at the entrance into Sotapanna state.

Through not understanding the nature of the five groups of existence, one gets possessed of manifold wrong views, and it becomes one's conviction and firm belief, "I have an Ego", or "I have no Ego"; or "With the Ego I perceive the Ego" or "With that which is no Ego I perceive the Ego" or "With the Ego I perceive that which is no Ego". Or one falls into the following view: "This my Ego, which can think and feel, and which, now here, now there, experiences the fruit of good and evil deeds—this my Ego is permanent, stable, eternal, not subject to change and will thus eternally remain the same."

"But, the noble disciple, who understands the five Khandhas as impermanent, subject to change and suffering, as not remaining in two successive moments the same, he will penetrate that liberating truth of "Anatta", the very root of all unselfishness, leading to Nibbāna.

*"Sabbe dhammā anattā'ti*
*Yadā paññāya passati*
*Atha nibbindati dukkhe*
*Esa maggo visuddhiyā*

'Nowhere can there be found a Self':
Who wisely perceives this truth,
He turns away from misery.
This is the path to purity."

But the process by which the Buddha arrived at this "Holy Wisdom", is of the greatest importance, for therein is found the key to the solution of the problem of Nibbāna—therein is contained the very way by which any man, who

so wishes and wills, can realize this same state of "purifying wisdom".

If there would exist in this individual process of existence an unchangeable, immutable Self or Ego, it could not be influenced by conduct and become better, and thus there would be no use in leading a holy life.

In as much as in the whole universe nothing permanent is to be found, how can we speak of any immutable, unchanging Self?

Not by prayers, nor asceticism, nor by outward ceremonies, rites and rituals, nor by dialectical skill, was that "Holy Wisdom" secured ; but only in renouncing all worldly and heavenly desires, all hopes and beliefs in an eternal Being, all inclinations to the vainglory of "I" and "Mine". Thus only can true understanding and intuition be acquired.

"Just as the elephant hunter drives a huge stake into the ground and chains the wild elephant to it by the neck, in order to drive out of him his wonted forest ways and his forest unruliness, obstinacy and violence and to accustom him to the environment of the village and teach him such good behaviour as is required amongst men ; in like manner also has the Noble Disciple to fix his mind firmly to these four fundamentals of attentiveness (body, feeling, mind and mental states), so that he may drive out of himself his wonted worldly ways and wishes, his worldly unruliness, obstinacy and violence and so win and realise Nibbāna."

There are two kinds of Disciples, namely: the Sukkhavipassaka, the "Dry-visioned One" and the Samatha-Yānaka, or "one who has taken tranquillity (samatha) as his vehicle (yāna).

The Sukkhavipassaka has realised one or another of the Four Ultramundane Paths without having ever attained the Trances. Merely by the necessary insight into the

transitoriness, unsatisfactoriness and Egolessness of corporeal and mental phenomena, he attains the four Paths to Nirvāna. This class of disciple is devoid of supernormal powers attributed to the other class, their passions are as it were, "dried up by Insight."

Vipassanā or Insight is, however, for everyone the absolutely necessary condition to the entrance into the Path of the Sotapanna, Sakadāgāmin, Anāgāmin and Arahat.

This degree of "Insight" again may be attained only during Neighbourhood—Concentration (upacāra-samādhi), not during the Jhānas.

The Samathayānaka possesses various supernormal powers, as it is said:

"With the "Heavenly Eye", the purified, the superhuman, he may see beings vanish and reappear, the base and the noble, the beautiful and the ugly, the happy and the unfortunate ; he may perceive how beings are reborn according to their deeds.

With the "Heavenly Ear," the purified, the superhuman, he may hear both kinds of sounds, the heavenly and the earthly, the distant and the near.

"With the mind he may obtain "Insight into the Hearts of other Beings." He may obtain Remembrance of many previous Births".

We may also speak of two aspects of Nibbāna namely: "Kilesa-parinibbāna" or "Upādisesa-nibbāna" which is the extinction of human passion, and "Khandha parinibbāna, or Anupādisesa-nibbāna" which is the extinction of the five khandha-process. This takes place at the death of the Arahat.

Nibbāna is beyond consciousness, beyond every form of existence. The bliss of the jhānas, and especially of the 'suspension of consciousness' and feeling called: "nirodha-samāpatti," are sometimes compared with the bliss of Nibbāna.

It is certain, Nibbāna is the "Summum bonum," the greatest good, that man can experience in this life itself.

In Abhidhanappadipikā Nibbāna is called:

Accanta—The Everlasting,
Akata—The Unmade,
Ananta—The Endless,
Apalokita—The Undestructible,
Panīta—The Sublime,
Sarana—The Refuge,
Khema—The Safety,
Tāna—The Shelter,
Lena—The Retreat, .
Parāyana—The Goal,
Siva—The Bliss,
Nipuna—The Profound,
Sacca—The Truth,
Dukkhakkhaya—The cessation of misery,
Anāsa—The freedom from longing,
Sududdasa—That which is difficult to grasp,
Asankhata—The Uncreated,
Para—The further Shore,
Pāra—The Beyond,
Mokkha—The Deliverance,
Nirodha—The Extinction,
Anidassana—The Unperceptible,
Nibbāna—The Extinction of Craving,
Dhuva—The Permanent,
Japa—The Prayed for,
Avyāpajja—The Unoppressedness,
Vivatta—The standstill of the cycle of existence,
Kevala—The Absolute,
Anitika—The Undistressed,
Anālaya—The Detached,
Pada—The Law,

Accuta—The Deathless,
Akkhara—The Lasting,
Vimutta—The Release,
Vimutti—The Liberation,
Apavagga—The total Completion,
Virāga—The Dispassionate,
Yogakkhema—The Peace from Bondage,
Santi—The Stillness,
Visuddhi—The Purity,
Asankhata—The Uncaused,
Suddhi—The Pure,
Nibbuta—The Allayment.

These are the names given to Nibbāna by the Buddha in various discourses. By this it becomes evident that Nibbana cannot be compared to anything which comes within the reach of our senses.

Thus let it be the aim of everyone to reach this state where there reigns eternal Peace, Bliss and Silence.

Nibbāna is visible to the mind of those who enter the Path of the Sotapanna, Sakadāgāmin, Anāgāmin and Arahat, at the moment of deep insight into the Egolessness, Emptiness and misery of all Existence.

And this moment is reached by the Holy Eight-fold Path.

Thus Nibbāna is perceivable by an absolutely pure and holy mind.

Just as a blind man does not understand what light is, or as the sun cannot be seen when there are clouds, just so the mind clouded by greed, anger and delusion, will not be able to perceive the reality of Nibbāna.

To say that there is no Nibbāna simply because those filled with greed, anger and delusion, do not perceive it, is just as illogical as to say that there is no light because

the blind man does not see it, or because we cannot see the sun when clouds are hindering our sight.

But for an untrained worldling it is very difficult to get a right understanding of Nibbāna. Just as a fire in a house may be hidden to our eyes, but as soon as we go there it becomes visible. In the same way Nibbāna, which to the common man is hidden, becomes visible as soon as we reach it.

Also just as the Dhamma, the Cosmic Law, is independent of our knowledge, so is Nibbāna independent of our realizing it.

Not by reasoning and abstract thinking can Nibbāna ever be attained, but only by right understanding, by inward purification, inward conquest and by fulfilling the "Holy Eightfold Path" founded on Anattasaññā, i.e. the perception that all things are without an Ego or self and that also behind all these phenomena of existence there is no "I," no eternal, immutable, unchanging entity, a "thing in itself."

There is only a five-khandha process of existence, which comes to a stand-still at the death of the Arahat, or Holy One.

One never knows a thing as it really is without seeing it, and this, more than anywhere else, is true with regard to Nibbāna.

Although Nibbāna is hidden to the eyes of the worldling, the Path, however, leading there is attained by the noble disciple, and is explained by the Buddha with all necessary details, and everyone can follow it.

Where is Nibbāna?

Nāgasena gives the answer in Milinda-Panha": "There is no place in the east or west, in the north or south, above, below, beyond, where Nibbāna can be found, and yet

Nibbāna is, only he who is perfect in Sīla, Samādhi and Paññā, has realized Nibbāna wherever he may be."

Everyone should lay the foundation for the attainment of Nibbāna here in this present existence. The Blessed One could not have entered the Path to Nibbāna whilst living in the Tusita Heaven, the heaven of bliss. He had to be reborn amongst men, in order to enter the Path to Nibbāna.

It is my firm belief that our striving for Nibbāna should begin here in this very life, and that all others who believe that a later existence would give more and better opportunities for reaching Nibbāna, are mistaken, are in error.

Not in heaven, but here on earth, where there is abundant resistance and opposition, seems to me to be the only possibility for a quick progress. It is our earth that provides best opportunities for it.

For a Buddhist, birth as a human being seem to me the more suitable of all births in the sensuous realm. Only as man one may succeed in the struggle against greed, anger and delusion, sorrow, lamentation, pain, grief and despair.

Hence as men we have it in our power so to train the mind that, through thinking and reflecting, we may advance from mere theory to true intuition or insight. This is a natural development of mind, its ultimate phase.

Besides, it is through intuition that thinkers have made their greatest discoveries. Thus after a prolonged mental strain in one direction, the mind suddenly sees the universe face to face.

It is thus that the Buddha describes the attainment of His own Enlightenment, and it is thus that we also, with unshackled intentness, shall attain to the same goal.

Thus, the other shore, Nibbāna, will have been realized, the raft whereon we crossed the ocean of Samsāra will have been thrown aside, and we will have attained the end of all existence and suffering.

In practising samādhi (mental concentration) the noble disciple experiences, step by step, first the suspension of all sense impressions, and finally at the end the suspension of all consciousness and feeling.

He feels that he might attain the power to decide whether a mental object should arise or not arise, be or not be. He developes mental concentration to the highest state of perfection: the temporal extinction of consciousness and feeling called: "Niroda samāpatti." This state of concentration cannot be transcended by any other state of Samādhi. All states of mental concentration are the foundation to peace, happiness, insight, and all are leading to rebirth in higher states, amongst men, or higher heavenly beings.

After rising from the jhāna, whilst breaking through subconsciousness, attentiveness (āvajjana) arises on the threshold of consciousness for the purpose of retrospection regarding the trances.

Nirodhasamāpatti is an unconscious state, a reality, in which a Yogi is said to be able to remain for seven days just as in the jhānas. It is said to differ from death in its being merely the suspension of breathing, verbal and mental functions (kāya-vacī and cittasankhāra), whilst death puts an end also to life and warmth (āyu and usmā).

The Yogī who has mastered the state of extinction of consciousness and feeling, may, after rising from this state, through deep insight, eventually attain Nibbāna.

The unlearned worldling may think that Nibbāna is a state of Nothingness. But for the mere reason that one

cannot conceive it with one's worldly knowledge, to prove that Nibbāna is nothingness, is just as illogical as for the blind man to conclude that there is no light.

There really does exist a state known by the name of Ākiñcaññāyatanaṁ or "Sphere of Nothingness." But this is really not nothingness, but is a state of sublimated consciousness.

Nibbāna may be compared with that sublime state of Peace, called Saññāvedayitanirodha, or "suspension of consciousness and feeling," where breathing, verbal and mental functions have ceased. But also this state is temporary, whilst Nibbāna is beyond time.

Well, one may ask: "How can that state be called happiness, when there is no feeling?" The Buddha would reply: "Just because there is no feeling whatever, just therefore it is the highest happiness."

What will happen to the Arahat after his attaining final extinction of existence? The Buddha says: "As a flame blown out by the wind cannot be recognised anywhere, even so when an Arahat has disappeared he cannot be recognised anywhere. When all things are extinguished all subjects for discussion are cut off".

"Now"—says Ven. Nyanatiloka—"this fact that after the death of the Arahat, the Holy One, this psycho-physical life process no longer continues, is by many erroneously believed to be identical with the annihilation of a self, the annihilation of a real being and it is therefore maintained that the goal of Buddhism is simply annihilation.

"Against such a misleading statement that Nibbāna is annihilation I must enter en emphatic protest. How is it ever possible to speak of the annihilation of a self, or soul, or Ego, where no such thing as an Ego is to be found?

"We have seen that in reality there does not exist any Ego-entity or Soul, and that therefore also no transmigration of the same into a new mother's womb takes place. That bodily process starting anew in the mother's womb, is in no way a continuation of the former bodily process, but merely a result or effect caused by the selfish craving and clinging to life, of the so-called individual who has died. In Nid. Samy. No. 59 it is said: "Once all Ignorance and Clinging are extinguished neither karmically meritorious, nor demeritorious, nor imperturbable karma-formations are produced, and thus no consciousness will spring up again in a new mother's womb."

"Therefore, he who says that the non-production of this new life-process is identical with annihilation of a Self, also should say that abstention from sexual intercourse is identical with the annihilation of the child—which of course is absurd.

"Here I feel the necessity of once more expressly emphasizing the fact that without a clear perception of the phenomenality, or Egolessness of all existence, a real understanding of the Buddha's teaching, especially that of rebirth and Nibbāna, is impossible.

"This doctrine of Anatta is in fact the only specific teaching of Buddhism with which the entire teaching stands or falls."

One cannot say that the Arahat is reborn, because all craving and clinging to existence are completely abandoned, rooted out, like a palm tree torn out of the soil, destroyed and not liable to spring up again in future.

"Neither can one say that the Arahat is annihilated at death, as there is nothing to be annihilated. What we call "Arahat" is, as we have seen, only a convenient term of speech and has no real existence. There is only a process

of bodily and mental phenomena which have come to a standstill and is not continued after death."

The Buddha says: "Develop your concentration, for he who has concentration understands things according to their reality. And what are these things? The arising and passing away of bodily form, feeling, perception, mental-formations and consciousness. Thus the five groups of Existence must be wisely penetrated, delusion and craving wisely abandoned, tranquillity and insight wisely developed."

"But whatever there is of bodily form, feeling, perception, mental-formations and consciousness: all these phenomena he regards as "impermanent", subject to pain, "as infirm, as an ulcer, a thorn, a misery, a burden, an enemy, a disturbance, as empty and "void of an Ego," and turning away from these things, he directs his mind towards the abiding, thus: "This verily, is the peace, this is the Highest, namely: the end of all formations, the forsaking of every substratum of rebirth, the fading away of craving, detachment, extinction, this is Nibbāna. And in this state he reaches the "cessation of passions." And his heart becomes free from sensual passion, free from the passion for existence, free from the passion of ignorance.

"Freed am I"—this knowledge arises in the liberated one, and he knows: Exhausted is rebirth, fulfilled the Holy Life ; what was to be done, has been done: naught remains to be done.

"For ever I am liberated,
This is the last time that I'm born,
No new existence waits for me."

"This, verily, is the highest, holiest wisdom, to know that all suffering has passed away.

"This, verily, is the highest, holiest peace: appeasement of greed, anger and delusion.

"I am," is a vain thought, "I am not", is a vain thought, "I shall be," is a vain thought, "I shall not be," is a vain thought. Vain thoughts are a sickness, an ulcer, a thorn. But after overcoming all vain thoughts, one is called a silent thinker. And the thinker, the silent one, does no more arise, no more pass away, no more tremble, no more desire. For there is nothing in him that he should arise again. And as he arises no more, how should he grow old again? And as he does not grow old anymore, how should he die again? And as he dies no more, how should he tremble? And as he trembles no more, how should he have desire?

"Hence, the purpose of the Holy Life does not consist in acquiring alms, honour, or fame, nor gaining morality, concentration, or the eye of knowledge. That unshakable deliverance of the heart: that, verily, is the object of the Holy Life, that is the essence, that is its goal.

"And those who formerly, in the past, were Holy and Enlightened Ones, also those Blessed Ones have pointed out to their disciples this self-same goal, as has been pointed out by me to my disciples. And those, who afterwards, in the future will be Holy and Enlightened Ones, those Blessed Ones also will point out to their disciples this self-same goal, as has been pointed out by me to my disciples.

"However, disciples, it may be that after my passing away you might think: Gone is the doctrine of our Master. We have no Master more. But thus you should not think; for the Law (Dhamma) and the Discipline (Vinaya), which I have taught you will, after my death, be your master.

The Law be your Light,
The Law be your refuge!
Do not look for any other refuge!"

Whether Perfect Ones (Buddhas) appear in the world or whether Perfect Ones do not appear in the world, it still

remains a firm condition, an immutable fact and fixed law that all formations are "impermanent", that all formations are "subject to suffering", that everything is "without an Ego."

"Therefore, Disciples, the doctrines which I advised you to penetrate, you should well preserve, well guard, so that this Holy Life may take its course and continue for ages, for the weal and welfare of the many, as a consolation to the world, for the happiness, weal and welfare of heavenly beings and men."

Thus, the problem of Nibbāna is an ethical rather than a philosophical one, and its solution is dependent, not upon dialectical skill, but upon right understanding, upon inward purification, inward conquest and fulfilling the "Holy Eightfold Path, founded on Anatta-saññā, the perception that all things created as well as uncreated are without an Ego, and that also behind all these phenomena of existence there is no I, no eternal, immutable unchangeable entity, or a thing in itself.

In face of such a path, all language is weak and besides the great example of the Master, no feeble words of mine can describe it.

The way is ever open for him who will walk on it, and when we have become as gentle, as pure, as wise, as compassionate, and as perfectly self-controlled as was the Holy One, the Perfect One, then shall we know, then shall we understand:—

*Dukkham-eva hi na koci dukkhito,*
*Kārako na, Kiriyā va vijjati,*
*Atthi nibbuti, na nibbuto pumā,*
*Maggam-atthi, gāmako na vijjati.*

"Mere suffering is, not any sufferer is found
The deeds exist, but no performer of the deeds;
Nirvāna is, but not the man that enters it,
The Path is, but no wanderer is to be seen."

*Kammassa kārako n'atthi,*
*Vipākassa ca vedako,*
*Suddhadhammā pavattanti,*
*Ev'etam sammadassanam.*

No doer of the deeds is found,
No one who ever reaps their fruits,
Empty phenomena roll on,
This view alone is right and true.

*Na h'ettha devo brahmā vā,*
*Samsārass' atthi kārako,*
*Suddhadhammā pavattanti,*
*Hetusambhārapaccayā ti.*

No god, no Brahma, can be found,
No maker of this wheel of life,
Empty phenomena roll on,
Dependent on conditions all." V.M. XIX.

Translation by Nyanatiloka
Adapted by VAPPO THERA



Contented is he with whatever robes are given him as clothing, and with whatever alms are given for his belly's needs. Wheresoever he goes, he takes all his belongings with him. Just as a winged bird, wheresoever it goes, carries with it its feathers and all,—so, wheresoever he goes, he takes all his belongings with him.

*Cūḷa Hatthipadopama Sutta.*

# BUDDHISM IN THE MODERN WORLD

By Anagarika B. Govinda.

When the Buddha after his enlightenment arrived at the Deer Park near Benares he was but a lonely wanderer, a pilgrim like thousands who daily come to this sacred city. He was forsaken by his friends, given up by his family—nobody knew of his great victory, no visible sign was there to convince the world. And even, had it been possible to impress the world by signs and miracles, the Buddha had been the last to use such means.

And yet this lonely pilgrim carried in his heart that light which was to illuminate the world and to shape the face of humanity!

It is good to keep this picture in mind, because we are living at a time when worldly power seems to be the only reality and when brutal force is worshipped as ultimate authority. It is good to keep in mind that those who have proved stronger than the power of kings and emperors, stronger than wealth and armies, stronger than time and even death, have been lonely and forsaken, have wandered like us in the pitiless desert of Samsara. It will give us the courage to plant the banner of truth into a hostile world. It will make us feel that we carry within us the seeds of enlightenment and that it only depends on our own effort to cultivate them and to cause them to burst their shells and to open their petals. This faith in our own latent forces is the only faith the Buddha demands. Without this faith nothing can be achieved. But the Buddha, most probably, would not have used the word "own" because we possess these forces as little as the light that falls into our room: we only partake it. Thus this

faith is not the self-confidence which very often grows into arrogance, but the confidence that our little ego will not prove a permanent prison, the faith in the immanent liberty of man. The first words of the Buddha after his enlightenment were:

"Apārutā tesam amatassa dvārā,
ye sotavanto, pamuñcantu saddham."
"Wide open are the gates of immortality,
Ye that have ears to hear release your faith!"

That the Buddha with this 'faith' (saddha) did not speculate upon the credulity of the people may be seen from the fact that the first proclamation of his teachings was addressed to those of his former companions who had lost their confidence in him and met him with the greatest diffidence. When they saw the Buddha coming through the Deer Park they decided neither to greet nor to welcome him, but to treat him with contemptuous indifference. But what happened: when the Buddha approached, they rose one after the other from their seats and went to meet him. His face bore the expression of his great spiritual victory, his eyes had the deep glance of one who had gone through the mysteries of life and death and had conquered them, his whole personality was radiating happiness, as if the inner light had saturated and penetrated his bodily form. Never a man's expression and behaviour revealed a greater power of conviction, sincerity and devotion to truth, combined with the ardent desire to communicate this highest experience to others for the benefit of all living beings than that of the Buddha at this historic moment. It was this sincerity and perfect harmony of his whole being which gave his words the enormous effect, an effect which has overbridged milleniums and that makes his message reverberate in our hearts as if those words were spoken at this

very moment. All the happiness which the Buddha had silently enjoyed during the weeks after his enlightenment in the loneliness of the forest, is condensed in the solemn exclamation with which he addressed those five ascetics in the Deer Park:"

"Open your ears, O monks; the deliverance from death is found!"

Strange enough, this happy message is almost forgotten among modern students of Buddhism, especially among those of the West, who have tried to interprete Buddhism as a kind of pessimistic philosophy or a life-negating rationalism. But just this very first sermon of the Buddha which opens with these triumphant words shows clearly the fundamental standpoint of his teaching: the idea of the Middle Way, which is as far from a life of selfish enjoyments as from that of self-mortification and gloominess, but which, free from these extremes, "enlightens the eye, enlightens the mind, leads to peace, knowledge, to enlightenment."

This avoidance of extremes applied to both the practical and the spiritual life, gave birth to a new kind of thinking, even to a new system of logic and later on to the greatest philosophies of Asia in which the idea of *relativity* forms the axis around which everything moves. This idea, if properly understood, would be the great remedy of our present world in which the extremes in thought, in religion, in politics, and in life have torn humanity into pieces and have resulted in a hopeless struggle of all against all. Though relativity has been acknowledged by science, present humanity is far from understanding its spiritual and practical consequences, which would mean a living relationship between everything that exists, a recognition of the necessary differences in life and mental outlook, the avoidance of the extremes of a rigid mechanical law and

lawlessness, the overcoming of dogmatism and the absolutism of concepts, and the creation of real tolerance. That tolerance can go very well together with strong convictions has been proved by the practice of the Middle Path in the history of Buddhism and I therefore think that Buddhism is specially qualified to bring peace and harmony into the present world and to mediate between the conflicting views of humanity.

Organized, dogmatic religions have always been extremists: they divided men into believers and unbelievers. They claimed each to be the only authority, they dictated what man should do and what he should not. In their attitude towards the world they were never capable of judging impartially. They either praised or condemned the world. Men were not allowed to think independently. They had to act according to prescribed rules and to obey the given orders. They had to believe certain revelations and to follow traditions. The worship of this or that deity was indispensable for liberation. People could not think in other terms than 'good' or 'bad', 'right' or 'wrong', 'moral' or 'immoral', 'absolute existence of the soul' or 'non-existence', 'eternal life' or 'eternal death', 'reality of the mind' or 'reality of the world' and similar extremes. They were caught between 'yes' and 'no', standing either at the one or the other side,—blind to the fact that reality is beyond such logical polarities.

The Middle Path of the Buddha compels nobody to believe in God or Gods nor does it prevent anybody from doing so. What a man believes is his private matter. Just as a physician does not ask the patient what he believes but what he is suffering from, so the Buddha investigated the sufferings of humanity. After having analysed them, he understands their cause and prescribes the remedy for their

removal: the Noble Eightfold Path, leading to spiritual health and harmony: Nibbâna.

The constituents of this Path are: —

1. Right understanding (sammâ ditthi), namely of the fact of suffering, of its origin, the possibilities of its annihilation, and the practical way towards the liberation from suffering ("The Four Noble Truths").

2. Right aspiration (sammâ saṁkappa), the right mental attitude (sympathy and selflessness).

3. Right speech (sammâ vâcâ): truthful, kindly, and to the point.

4. Right action (sammâ kammanta) in harmony with the mental attitude.

5. Right livelihood (sammâ ajîva) for the benefit of both ourselves and others (avoiding trades and professions which are harmful to others and to our own spiritual progress).

6. Right effort (sammâ vâyâma) to overcome our weakness and to produce and cultivate the best within us.

7. Right attentiveness (sammâ sati), or contemplation of the body, the feelings, the mind, and its phenomena.

8. Right concentration (sammâ samâdhi) the synthesis and internalisation of all the previous steps in the intuitive state of meditation.

There is nothing in this Path which could not be accepted by every single man and by every religion. It contains only that upon which all religions agree and it avoids all that upon which the religions disagree and on account of which people hate, persecute and kill each other, namely dogmas and all such things which are a matter of mere belief. There is no 'thou shalt' or 'thou shalt not'— but 'I am determined', 'I make the firm decision', 'I pledge myself', and 'I am ready to take upon me the consequences'.

There is no room for sin or condemnation. As long as man has not sufficient insight into the laws of life and the nature of things, he will act foolishly and suffer from its results. But this suffering is not a humiliating punishment but the natural effect which will teach him much more than the commands of an external power. Everybody is his own teacher. This does not exclude mutual help, but it means that there is no authority to be followed, no dogma which one has to believe. Not even the Buddha wanted to be followed as an 'authority'. The Buddha once asked Ananda whether he followed him out of faith and veneration or because he had understood and realized the teachings (the Dhamma) within himself, Ananda answered that he followed the Buddha's teaching on account of his own insight into the Dhamma, whereupon the Buddha expressed his satisfaction and told Ananda that if he had followed him only in blind faith he would not have been benefitted by his teachings. The Buddha did not want his followers to *believe* in his words, but to understand them, to take them as a starting point of their own investigations and experience. The greatest knowledge cannot help us if we have not acquired it by our own effort. Therefore, more important than showing the truth is to show the path that leads towards its realisation.

The Buddha, for this reason, did not try to explain the world but open the eyes of the people. He did not waste his metaphysical speculations, but showed the way towards the experience of Reality.

Enlightenment consists in the *removal of hindrances* that obstruct the light. And as this light exists everywhere (potentially) it cannot be created but only revealed. It is visible to all who open their eyes. It is a *direct experience,* not a mere belief, nor a hypothesis or theory that is to be proved.

The light is *universal*, but everybody must see with his *own eyes*. Buddhism, therefore, which—as its name indicates—is the way to enlightenment, is a religion which is both *universal* (undogmatic) and *individual*, and thus able to satisfy the needs of the modern man and to extend its sympathetic co-operation to all other religions which are striving for the creation of a better world and a happier humanity.



You must train yourselves to embrace and shew forth in your lives the states of consciousness which really make the recluse and brahmin—so as to prove your vocation true and your profession a reality, and to see to it that the charity you enjoy in the shape of clothing and food and other requisites enures to fruit and profit in yourselves, making your pilgrimage not barren but fruitful unto its harvest.

*Mahā Assapura Sutta.*

# BUDDHIST (JHANA) MEDITATION IN CEYLON.

By P. P. Sirivardhana.

The system of Buddhist Meditation is divided into two main groups, *viz*: *Vidarsanā* and *Samatha*. The whole system was introduced into Ceylon by the Princely Arahat Mahinda along with the establishment of Buddha Dhamma in 307—267 B.C. It was widely practised by a vast number of Bhikkhus belonging to successive generations up to the time of Maliyadeva Thera popularly considered to be the last of the Sinhalese Arahats. Practice of *Vidarsanā* Bhāvanā appears to have ceased with the passing of Maliyadeva Thera, but *Samatha* Bhāvanā continued to be practised up to the time of King Dhātusena (461—479 A.C.). Lanka's historical records bear ample testimony to the presence of a large number of Bhikkhus who had attained perfection in *Jhāna;* and these records stand corroborated by Chinese Bhikkhus who visited the island in the 5th Century.

While *Vidarsanā* meditation was completely forgotten *Samatha* lingered on up to a time when historical records are silent on the subject. It is however clear that when the Second Sinhalese Embassy* to Siam was organized by Piṇḍapātika Saranankara Mahā Thera, the last of the great Sinhalese Sangharājas (1698—1778) during the reign of King Kirti Sri Rājasinha (1745—1780), meditation in any form was no longer in existence in this country. In fact the whole Sinhala Dvipa "could not muster five ordained

* For a full account of the Embassy, see Sir D. B. Jayatilaka's Life of Saranankara.

Bhikkhus" who were versed in the Dhamma. What led to the moral and spiritual decadence of the Sangha is briefly and clearly set forth by Mr. (now Sir) D. B. Jayatilaka in his appendix to "Manual of a Mystic"* "The eighteenth century, which witnessed the life work of Saranankara, dawned upon a scene of intellectual and moral desolation in Ceylon. The long and prosperous reign of Parakrama Bahu VI of Kotte (1410—1462) was followed by a period of internal trouble which greatly weakened the State. Then the arrival of the Portuguese in 1505 opened an era of disaster, which culminated, three hundred years later, in the final extinction of the Sinhalese Kingdom, after an existence of over twenty-three centuries. These invaders from the West were utterly ruthless in their treatment of the people and their ferocity was equalled only by their fanaticism. In the maritime districts which fell into their hands, they destroyed every vestige of the ancient Sinhalese civilisation, sacked and pillaged the beautiful temples and national monuments which studded the country, and passed severe laws *forbidding the practice of the Buddhist faith.* The religion of the people fell into decay, and so did their learning. Even in the Kandyan country, where the Sinhalese for one hundred and fifty years defended their independence against the incessant attacks of the Portuguese, things were in no better condition. The powerful enemy at their very door demanded sleepless watchfulness on the part of the King and the people and their whole energy was bent upon the huge task of preserving their national existence. The practice of religion was neglected; the order became thoroughly disorganised and

* P.T.S. Translation of a Sinhalese ola book on meditation, whose existence at a Vihara known as Bambaragala near Kandy was first ascertained in 1892 by the late Anagarika Dhammapala. A copy of it was afterwards secured by Mr. D. B. Jayatilaka.

demoralised and the Bhikkhus—the spiritual leaders of the people—lived in slothful licentiousness forgetful of their sacred calling. It was indeed a time of moral and intellectual darkness. But even as the gloom seemed to have settled for good upon the land there arose the man destined to rekindle the torch of religion and learning in the island."

Establishment of Ordination by the Siamese Theras was soon followed by connected activities of educating the Sinhalese Bhikkhus. Meditation formed an important subject in the curriculum of every seat of learning. It was a great renaissance. The Venerable Saranankara himself gave the lead by taking lessons on Bhavana from Visuddhacariya and Upali Maha Theras who came from Siam. Gradually oral instructions were recorded, and in the course of some years several copies of a manual were available. It is with the help of these *ola* books Mr. F. L. Woodward was able to edit and then translate "The Yogavacara's Manual". Unfortunately the new learning was not destined to live long. Observes Sir D. B. Jayatilaka, "In a Katikāvata (Disciplinary edict) issued by the Sangha Sabha in the seventh year of Rājādhi Rājasinha (1780—1798) the bhikkhus are exhorted to engage themselves in Vidarsanā meditation. No later references to this system of meditation can, I think, be found. The political convulsions of the next reign, involving the deposition of the king (in 1815), and the serious troubles which prevailed during the first decade of English Rule seem to have killed it."

It is quite possible that there were individual bhikkhus who had followed the ancient system of meditation. Mr. Woodward mentions of a Doratiyawe Thera whose Guru is said to have practised "Paramparā Yoga (traditional secret meditation practices handed down by word of mouth from Guru to Sisya)". This was in 1900. But well nigh

one and half centuries have passed without any attempt being made to revive it.

In these circumstances it is indeed a relief to lovers of intellectual progress to find that there are now two institutions where meditation is being taught systematically. These are Salgala Forest Monastery started by Mr. Sri Nissanka, Bar-at-law, and Vikramasila Vidya Pitha established by Ven'ble K. Devarakkhita, Professor of Dhamma and Oriental Languages in the Vidyodaya Pirivena (Pali College), Colombo. Salgala Monastery has received public attention during the last few years.

Vikramasila is being modelled to be a prototype of its namesake in ancient India. A white Stupa on a hillock overlooking the vast paddy fields lying below it—a Vihara of modest dimensions and a group of several small white cottages amidst silvery cocoanut palms—a rivulet passing by the side of a Dharmasala—these go to form the modern Vikramasila where about twenty bright samaneras are undergoing training in Dhamma, Vinaya and Bhāvanā. This institution, as are all Buddhist seats of learning, is an international one and students from foreign countries are always welcome.



Therefore, brethren, the guerdon of the higher life is not to be found in presents, esteem, and repute, nor in a life of virtue, nor in rapt concentration, nor in Mystic Insight. It is immutable Deliverance which is the prize and the heart and the goal of the higher life.

*Mahā Saropama Sutta.*

# PRESIDENTIAL ADDRESS AT THE 6th ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA—18th NOVEMBER, 1937

By Senator U Thwin of Burma

Venerable Sirs, Ladies and Gentlemen,

I offer you my heartiest thanks for the honour you have done me by asking me to preside at this very important inauguration of the sixth anniversary of the Mulagandhakuti Vihara. I do not consider my humble self to be fit to occupy a chair so responsible as this; but I presume it has been given to me since I am here as a representative of Burma, and I accept the honour as I feel it has been given not to me personally but to my own country. I feel this is a very auspicious occasion for me to meet our Buddhist brethren coming from distant countries to this holy place of Isipatana.

The significance of this anniversary of the Mulagandhakuti Vihara is not small for we Buddhists. This is that very sacred spot where the Lord had set the Wheel of Law on motion and from where the glorious Light spread all over the world. Since that day when the Buddha preached His first sermon to his first five disciples, Sarnath has been a great seat of Buddhist culture and education, where great universities and monasteries had thrived. Even now, the stones and bricks of Sarnath speak of that glory. Sarnath has ever been the central power house of all Buddhist activities. How very fortunate we are to have assembled at this memorable place on this sacred occasion, and to have earned great mterit' thereby. It is our duty to give

encouragement to our Buddhist friends and relations in our countries to come to Sarnath every year and join in this function and show our great respect towards this holy place and the memory of the Lord. Besides, the experience gained by us in the course of our pilgrimage will be to our lasting benefit.

It is from most ancient times that our ancestors have kept coming to this land on pilgrimage to the sacred places associated with the life of the Buddha. It is the spiritual connection we have with India that draws us here and I feel confident that this connection of ours with this great country will remain always.

It is, however, very much disappointing to note that the Dhamma has become almost extinct from its very home. Buddhist learning and scholarship have nearly become here a thing of the past. It is the bounden duty of we Buddhists now to do our best to propagate the Dhamma in India and revive the past glory.

What a great service the late Ven. Dharmapala has done by restoring this memorable place of Holy Isipatana which was almost forgotten for ages! His name will live long for erecting such a beautiful Vihara amidst these ruins of Sarnath. It is very much gratifying to see that the Maha-Bodhi Society established by him is working very ably keeping before it the ideals given to it by the founder. Now, it is the duty of every Buddhist to whatever nationality he may belong to give his utmost support and co-operation to this institution in its noble cause. I am glad I have been able to give my humble services to the Society as its representative in Burma. I also thank the members of the Maha-Bodhi Society for electing me the Vice-President of the Society for the current session.

The message of Buddhism is the Message of Love. The Lord has said, "Na hi verena verāni, sammantidha

kudā canaṁ, Averena ca sammanti, esa dhammo sanantano", i.e., "Enmity is never conquered by enmity, it is by love that enmity is conquered. This is the eternal law". It is very sad that the two great Buddhist nations of China and Japan are at deadly war these days. It is their selfish greed or "Tanhā" for power and superiority over the other which is the cause of this terrible bloodshed. The Lord has preached again and again that it is our own "Tanhā" which is at the root of all evils. The basic principle of the Buddha's teaching is to conquer this very "Tanhā". The stronger it is, the greater our miseries will be.

If we want to establish peace and tranquillity in the world let us all be up and preach the doctrine of the Buddha and not only preach but live it.

It is very gratifying to note that our Hindu brethren are giving our Society their hearty co-operation in the work started at Sarnath. In particular I must mention the names of Raja Baldeodas Birla and Seth Jugal Kishore Birla who have built and presented this magnificent Rest House to our Society. It is such acts of generosity and goodwill to one another that will bring unity and friendship among the different religious communities living in this great country. May I earnestly hope that such co-operation will persist for all time to come.

In conclusion I thank you once again for giving me this opportunity to take part in the celebration. I wish you all peace and happiness.



# WELCOME ADDRESS OF DEVAPRIYA VALISINHA, GENERAL SECRETARY, MAHA BODHI SOCIETY*

VENERABLE SIRS, LADIES AND GENTLEMEN,

It gives me immense pleasure to be able to welcome you all once again to this sacred Migadaya, the hallowed site where our Lord preached his first sermon. Many of you have come here from distant places at great personal inconvenience and I cannot find adequate words with which to greet you. To every one of you, both from far and near, I offer a very cordial welcome. In particular I have to offer a hearty welcome to U Thwin, the Vice-President of the Maha-Bodhi Society, who has come all the way from Burma to take part in this function. To him our Society is indebted for many acts of kindness and generosity and it is therefore a great privilege to have his wise guidance at this celebration.

I must confess that our arrangements for the reception and accommodation of our guests are very inadequate indeed, but as we have all gathered here as pilgrims to offer our homage to our Great Teacher, I have no doubt you will all forgive us our short-comings.

During the twelve months that have elapsed since we met last, our activities here have progressed considerably. The magnificent Dharmasala in which you have found a welcome shelter was completed and handed over to the Society by the donors Raja Baldeo Das Birla and Seth Jugal Kishore Birla. It is needless to say that hundreds of pilgrims who are staying in it will bless them for their

* Delivered at the 6th Anniversary of the Mulagandhakuti Vihara.

magnanimous generosity and will carry to their respective countries the message of sympathy and goodwill of the Hindu brethren so eloquently expressed in this gift.

Our various educational activities are going on as usual. There are about 200 boys studying in all the three institutions run by our Society at this holy place. The construction of the School building, the foundation stone of which was laid by the Hon. Mr. Hriday Nath Kunzru sometime ago, is expected to be started at an early date. Our never-failing friend Seth Jugal Kishore Birla has purchased about four bighas of land for this laudable purpose. He is making arrangements for its transfer to the Society. We cannot be sufficiently thankful to him for this latest of his gifts. The famous Indian architect, Mr. Srish Chandra Chatterjee—I am glad to see him present here to-day—has prepared a beautiful design for the school building after Buddhistic style of architecture. It is kept in this pandal for your inspection. When the full building scheme is completed it is estimated to cost about one lakh of rupees. May I appeal to our Buddhist brethren and our other sympathisers to assist us in getting this most urgently needed building completed. Each room would cost about Rs. 2000/-. When this is erected and our schools find their much needed home, the idea of an international centre of Buddhist learning and culture as contemplated by the International Buddhist University Association, would be nearer its fulfilment.

Another item of work with which we are deeply interested is the Maha-Bodhi Free Dispensary. This work has been made possible through the generosity of the late Mr. Chan Chore Khine and his son Chân Chore Leong. In the course of only one year we have treated no less than 6000 patients. The dispensary is a great boon to the villagers living near about as there is no Government or private

hospital to which they could go for medical aid. This is a humanitarian work in which all can join without considerations of caste, creed or colour.

In the field of Buddhist publications in Hindi we have progressed rapidly,—thanks to the untiring energy and enthusiasm of Pandit Rahula Sankrityayana, Ananda Kausalyayana and Jagadish Kashyapa. This year we have brought out a beautiful edition of "Digha Nikaya" containing the important Mahaparinibbana Sutta. This is the fourth volume of our Hindi translation series and has cost us about Rs. 2500/- Owing to lack of funds we are regretfully compelled to postpone the publication of other volumes. We, however, hope that sufficient help would be forth-coming to complete the entire Tripitaka Translation Series. While there was not a single Buddhist Text translated into Hindi seven or eight years ago, we have to-day a fine series of translations which can compare very favourably with similar publications in other languages. Samyutta Nikāya, Udāna, Sutta Nipāta and Jātaka have all been translated and we are only waiting for funds to undertake their publication.

The mission we sent to Malabar is carrying on its work smoothly. It is gratifying to hear that it has met with considerable success under the guidance of Revd. Dhammaskhanda, who is supported by such eminent Buddhists there like Messrs. C. Krishnan, Manjeri Rama Iyer and others. The recent death of Mr. K. Kumaran, our Secretary there, in the prime of his life, has removed a most enthusiastic co-worker.

It is a matter of great satisfaction that new centres of activity are also slowly coming up in different parts of the country. Mr. B. S. Chohan, one of our enthusiastic members, has opened a branch of the Society in Ajmer

and is doing good work for the spread of Buddhist ideas in that part of the country.

I shall not take more of your time by mentioning other items of our activities. I appeal to you all to extend us your helping hand in the work we have started at this Holy Place as well as in other parts of India. The work has expanded beyond our expectations and its success will now depend on the amount of co-operation extended to us by you all.

There is one matter to which I must refer before I finish. It is the Buddhagaya Temple question which has not yet been solved.. When Mahatma Gandhi was approached about this problem, he remarked that it would be solved in no time when India came to her own. Though full Swaraj has not yet been attained, the peoples' representatives have now the unalienable right to settle such matters to the satisfaction of the Buddhists. It is gratifying to know that the Bihar Government is looking into the question with a view to satisfy the demands of the Buddhists. We hope that they will take early steps to solve this problem and earn the gratitude of the entire Buddhist world.

Buddhists of all countries are deeply indebted to India for her gift of the Dhamma to them and the only way in which we can repay that debt is by rendering unselfish service to the people of India. We invite our Buddhist brethren who have come from distant places to join us in this work.

In these days of world tension when nations are piling up arms for mutual destruction, a re-iteration of Buddhist principles of love, sympathy and understanding has become a necessity. This is as much required in Buddhist countries as in others. It is with deep sorrow and shame that we witness the happenings in the Far East. The two great

Buddhist countries of China and Japan are engaged in a suicidal war and love has given place to hatred. Buddhist principles have been forgotten and national hatreds fanned up by selfish people. Feeble though our voice be, may we appeal to both these countries to bring the war to a speedy termination and adjust their differences—whatever they be—through mutual discussion and agreement. We Buddhists alone have the proud example of one of our great kings giving up war altogether as an instrument of national policy and conquering other countries by loving service to them. This was the great emperor Asoka, one of whose pillars still stands at Sarnath to testify to his greatness of head and heart. He lived Buddhism and proved to the world that the conquests of love were greater than the conquests of force. When thousands of names of mighty monarchs who trampled over their foes are altogether forgotten or only remembered with horror and disgust for their lust of power, the name of Asoka alone is remembered with feelings of affection by not only his own countrymen but also by hundreds of millions of people throughout the world. His name is a household word in Buddhist countries. H. G. Wells' tribute to him as the greatest monarch of all time will find an echo in these days of blustering Dictators and militarists. He says:—"He was no mere religious fanatic. But in the year of his one and only war he joined the Buddhist community as a layman and some years later he became a full member of the Order, and devoted himself to the attainment of Nirvāna by the Eightfold Path. He created a Ministry for the care of the aborigines and subject races. He made provision for the education of women. He made, he was the first monarch to make, an attempt to educate his people into a common view of the ends and ways of life. He made vast benefactions to the Buddhist teaching orders, and tried

to stimulate them to a better study of their own literature. Moreover, he sent missionaries to spread the noble and reasonable teaching of his master throughout the world, to Kashmir, to Ceylon, to the Selucids, and the Ptolemies. For eight and twenty years Asoka worked sanely for the real needs of men. Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Asoka shines, and shines almost alone, a star. From the Volga to Japan his name is still honoured. China, Tibet, and even India, though it has left his doctrine, preserve the tradition of his greatness. More living men cherish his memory to-day than have ever heard the names of Constantine or Charlemagne."

Is Asoka not a worthy example for kings and statesmen to follow?

Before I conclude I wish to thank you all for your presence here to-day and the encouragement you have given us. To all friends and workers who have laboured so hard to make this celebration a success, I convey our Society's grateful thanks.

May all living beings be happy.



How does a Bhikkhu become a recluse?— By excluding evil and wrong states of consciousness which are depraved and tend to rebirth, which are burthensome and ripen unto Ill, and which will hereafter entail birth, decay and death. That is how he becomes a recluse.

*Mahā Assapura Sutta.*

# EXCUSE AND REMEDY FOR WAR

By Gurdrune Friis-Holms, M.D.

This title seems incredible—but it is also incredible that Japan, a Buddhistic country, can wage the most inhuman war yet known. In medicine we find this explanation: We have a sympathetic nervous system besides the cerebro-spinal, which controls our voluntary acts. Investigations have shown that in some individuals there are certain nerves which do not respond. If the nerves leading to love and sympathy do not respond, those transmitting hate and cruelty have full sway. But, should we allow ourselves to be ruled by defective war lords? We have scientific methods for judging children's normal standard. Why not make aspirants for higher offices take some tests proving that they are normal?

The hand that rocks the cradle is the hand which rules the world. Most people will allow that this old saying is true and if so, we only need to educate the mothers. Let them for example understand that they cannot bring up peace loving sons if they present them with toys of war from the moment they are big enough to hold a miniature pistol in their hands. United we are strong, single handed we fight in vain. Let us first of all unite, teach and educate the mothers.

There is now a fast growing peace society called: "United Mothers World Peace Movement". It orginated in 1934 in the state of Oregon, U.S.A. It has now headquarters at 530, West 6th Street, Los Angeles, California. Caroline Stafford, the founder-president, is a remarkable

leader and mothers all over the world have already responded. It is up to us, you and I, to stand shoulder to shoulder assisting in spreading the ideas presented to the world by Mrs. Stafford. This able, highminded woman works untiringly to unite all mothers, assisted by the fathers, sons and daughters.

"Education must proceed disarmament" is the slogan and this, when carried out, will do away with ignorance, the cause of all evil. All are invited to join.



Resolute grew my perseverance which never quailed ; there was established in me a mindfulness which knew no distraction,—though my body was sore distressed and afflicted, because I was harassed by these struggles as I painfully struggled on.—Yet even such unpleasant feelings as then arose did not take possession of my mind.

*Mahā Sacceka Sutta.*

# THOUGHTS CURRENT AND UNCURRENT

BY WAYFARER

*A Good Christian's Experience of Christianity.*—An English weekly has given an account of the life of Knud Holmboe, a young Dane, who took to journalism in order to travel about in search of adventure. The account cannot be recommended to people with a queasy stomach, but it is of outstanding value to students of current history. Holmboe had an unsophisticated love of justice and the sufferings born of the Riff campaign awoke in him such a burning sense of indignation that he felt the aggression to be a betrayal of European civilisation no less than a destruction of all that he saw was fine in Moorish culture. He was so disturbed that after a year's retirement in a French monastery, he came to the conclusion that Christianity (in which I suppose he had believed) had failed. The surprising consequences of this discovery was that, going back to Morocco, he learnt Arabic and became a Mahomedan. In 1930 he set off to drive from Tangier to Egypt, on his way to Mecca. It was a very difficult journey. He got lost in the Libyan Desert and moved in circles. On the other hand, he made friends easily with the natives, falling in with cave-dwellers and chumming up with all sorts of strange people who were delighted by an unexpected visitor who could read a burial service for them from the Koran, or lead the evening prayer. His real difficulties began when he left the amiable French douaniers behind and crossed the frontier into Tripote. He was placed immediately under arrest, and bullied a great deal before being allowed to proceed at his own risk

into Cyrenaica. There he found the Eritrean troops under the Italian General Graziani hard at work in exterminating the Arab population, machine-gunning them from cars and aeroplanes, raiding the oases and blocking up the walls with concrete. It was a rehearsal for Abyssinia; and Holmboe was given accounts by the Arabs of the use of poison gas. Apart from the "rebels" killed fighting in defence of their freedom, the Italians, of whom Graziani had the reputation of being the most blood-thirsty, were excuting about thirty of the population every day, and thousands of Bedouins were shut up in concentration camps from which they had no prospect of ever getting out. Owing to a lucky breakdown of his car, Holmboe was shot at and captured by the "rebels" who spared his life when they found out that he was not working for the Italians but driving his own car and that he could recite the Koran. He spent the night with them, joined them in prayer and drove on next morning. Naturally the Italians disliked having a man about the place who loved the Arabs, who imitated their ways and had adopted their religion; so it is scarcely surprising that they flung him into goal, sent him back to Benghazi, and then deported him to Egypt.



He heals divisions and cements friendship, seeking peace and ensuing it; for in peace is his delight and his words are ever the words of a peacemaker.

*Cūḷa Hatthipadopama Sutta.*

## NOTES AND NEWS

*First Bengalee Lawyer to receive ordination.*

We are glad to announce that Mr. K. K. Roy, a well-known Bengalee lawyer who practised in Pyapon in Burma for many years, was ordained a Bhikkhu by Rev. Sasanasiri Thera at the Mulagandhakuti Vihara, Sarnath, on Sunday the 28th November. Mr. Roy belongs to a well-known Brahmin family of Calcutta. He got interested in Buddhism while in Burma and was a regular reader of the Maha Bodhi Journal. The desire for leading the holy life was in his mind for a considerable time, but it was the untimely death of his brilliant and only daughter Sujata Devi which hastened his renunciation of worldly life. At the invitation of the Maha Bodhi Society he came to Sarnath for his ordination ceremony which took place in the presence of the small international colony of Buddhists at Sarnath. He has been given the name of Seelabhadra, who was one of the last great Indian Buddhist scholars. We congratulate Revd. Seelabhadra on his ordination and hope that he will live long bringing lustre to the great Order to which he now belongs.



*Biography of the late Ven. Dharmapala.*

The Trustees of the late Ven. Devamitta Dharmapala have entrusted the important task of compiling his biography to Mr. Lakshman Seneviratne, a young Sinhalese scholar who has already written a sketch of the great leader's life. The author has been at his task for over six months and has collected a mass of material. He is now in Calcutta collecting further material and calling on leading

citizens like Dr. Rabindra Nath Tagore, Mr. Subhas Chandra Bose and others. The life of the Ven. Dharmapala is so intimately connected with the Buddhist renaissance that his biography will really be a history of that movement. The book will be published in England and is expected to be out by the end of 1938. The author will be thankful to the friends of the late Ven. Dharmapala if they will communicate to him their reminiscenses of the great leader. All such communications should be addressed to Mr. Lakshman Seneviratne, 4A, College Square, Calcutta.

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*General Secretary's visit to Burma.*

Devapriya Valisinha, General Secretary of the Maha Bodhi Society, intends to make a tour of Burma in March next in the interest of the Maha Bodhi Society's work in India. He will be accompanied by one or two bhikkhus. They will reach Burma at the beginning of March and remain there the whole month, visiting as many important towns as possible. They are taking a large number of slides of the Buddhist sacred places which they will show wherever arrangements are made. Associations and individuals who wish to invite the party for magic lantern shows and lectures are requested to communicate with the General Secretary, Maha Bodhi Society, 4A, College Square, Calcutta. We hope our friends in Burma will co-operate with the party to make the visit a success.

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*Cowardly attempt on the life of Bhikkhu Jagadish Kasyapa.*

We regret to state that on the night of the 4th December at Sarnath a cowardly and brutal attempt was made on the life of Bhikkhu Jagadish Kasyapa, M.A., Principal of the

Maha Bodhi Vidyalaya, by an unknown person. He was sleeping in a room in the Maha Bodhi Free Dispensary when someone threw fire on to his bed. The quilt caught fire and he was awakened by the heat and the smoke which was choking him up. Luckily he was able to struggle out of the room in a half-dazed condition and call for assistance. With the help of one of the teachers the fire was extinguished. Vigorous Police inquiries are going on .

For sometime past some mischief-mongers have been carrying on a regular campaign of villification against the work of Bhikkhu Kasyapa as principal of the Maha Bodhi Vidyalaya. All sorts of false allegations have been spread among the ignorant village-folk. Neither such villifications nor such cowardly attempts will deter the Buddhist workers from their sacred work. While we congratulate Bhikkhu Kasyapa on his narrow escape, we hope the Buddhists of all countries will continue to co-operate with the Maha Bodhi Society. For 900 years Sarnath was in ruins and it was used as a place for breeding pigs. Thanks to the untiring zeal of our great leader and his small band of workers, Sarnath is again pulsating with a new life. Where forty years ago wild animals were roaming about, today yellow-robed bhikkhus are living peacefully reciting Pali suttas and doing what little they can for the welfare of the brethren living near about. It is the sacred duty of all Buddhists to associate themselves with this work.

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### *Sixth Anniversary of the Mulagandhakuti Vihara.*

The sixth anniversary of the Mulagandhakuti Vihara was celebrated at Sarnath with great eclat on the 18th, 19th and 20th November. Nearly 600 Buddhist pilgrims were present at the celebrations. A full report will be published in our next issue.

# FINANCIAL

## MAHA BODHI SOCIETY

***Statement of Income and Expenditure of the Maha Bodhi Society for the months of July, August & September, 1937.***

### INCOME.

| | Rs. | A. | P. |
|---|---|---|---|
| *Sarnath Vihara a/c.* | | | |
| Charity Box Collection | 213 | 7 | 9 |
| Donations ... ... | 8 | 12 | 0 |
| *Book Agency a/c.* | | | |
| Sales, V. P. Ps. ... | 416 | 15 | 9 |
| Calcutta sale ... | 154 | 8 | 0 |
| *Sarnath M. B. S. a/c.* | | | |
| Shop rent ... ... | 9 | 0 | 0 |
| Sale of grass etc. ... | 64 | 5 | 6 |
| *M. K. V. Library a/c.* | | | |
| Sale of newspapers ... | 2 | 5 | 0 |
| *M. B. Free Dispensary a/c.* | | | |
| Sale of bottles ... | 0 | 13 | 0 |
| Joshi Sri Ram Krishna | 41 | 0 | 0 |
| Mr. Baburatna ... | 2 | 0 | 0 |
| „ Motiram ... | 10 | 0 | 0 |
| „ Vishwakarma Niva | 5 | 0 | 0 |
| „ Chiniaman ... | 0 | 6 | 6 |
| *Dharmaduta a/c.* | | | |
| Subscriptions ... | 30 | 5 | 0 |
| Calcutta receipts ... | 4 | 0 | 0 |
| *M. B. Journal a/c.* | | | |
| Subscriptions— | | | |
| Sarnath receipts ... | 210 | 9 | 6 |
| Calcutta receipts ... | 435 | 3 | 0 |
| *Publication a/c.* | | | |
| Seth J. K. Birla for Digha Nikaya ... | 500 | 0 | 0 |
| Granthamala fee ... | 1 | 0 | 0 |
| *M. B. Free School a/c.* | | | |
| Grant from D. Board | 60 | 0 | 0 |
| *Hindi Middle School a/c.* | | | |
| Fees ... ... | 47 | 2 | 6 |
| *M. B. Vidyalaya a/c.* | | | |
| Fees ... ... | 228 | 4 | 0 |
| Seth J. K. Birla ... | 75 | 0 | 0 |
| Carried over Rs. | 2,519 | 1 | 6 |

### EXPENDITURE.

| | Rs. | A. | P. |
|---|---|---|---|
| *Sarnath Vihara a/c.* | | | |
| Durwan ... ... | 10 | 12 | 0 |
| Candles, incense etc. | 25 | 10 | 0 |
| *Book Agency a/c.* | | | |
| Books, Cards etc. ... | 177 | 3 | 6 |
| Freight, postage etc. | 49 | 15 | 0 |
| Calcutta payments ... | 297 | 13 | 9 |
| *Sarnath M. B. S. a/c.* | | | |
| Salary ... ... | 260 | 0 | 0 |
| Ajmer Branch ... | 4 | 2 | 0 |
| Anandaji ... ... | 25 | 0 | 0 |
| Printing ... ... | 7 | 0 | 0 |
| Postage, stationery etc. | 64 | 10 | 0 |
| *M. K. V. Library a/c.* | | | |
| Newspapers, stationery | 15 | 0 | 3 |
| Rly. Freight on almirah ... ... | 22 | 13 | 0 |
| Tins, glass etc. ... | 57 | 6 | 6 |
| *M. B. Free Disp. a/c.* | | | |
| Doctor's allowance from Mar.-Aug. ... | 120 | 0 | 0 |
| Medicine, & other exp. | 124 | 5 | 9 |
| *Dharmaduta a/c.* | | | |
| Postage etc. ... | 16 | 8 | 9 |
| Printing ... ... | 45 | 8 | 0 |
| *M. K. V. Garden a/c.* | | | |
| Salary of malies ... | 93 | 0 | 0 |
| Seeds etc. ... ... | 9 | 10 | 0 |
| *Publication a/c.* | | | |
| Printing bill in part | 500 | 0 | 0 |
| Rahulaji ... ... | 10 | 0 | 0 |
| Printing Dighanikaya | 500 | 0 | 0 |
| *M. B. Free School a/c.* | | | |
| Salary of teachers, stationery etc. ... | 184 | 10 | 9 |
| *Hindi Middle School a/c.* | | | |
| Salary of teachers, stationery, books etc. | 182 | 6 | 3 |
| *M. B. Vidyalaya a/c.* | | | |
| Salary of teachers, furniture, stationery etc. ... | 1,081 | 0 | 0 |
| Printing ... ... | 66 | 0 | 0 |
| Cost of wall maps etc. | 75 | 15 | 6 |
| Carried over Rs. | 4,026 | 7 | 0 |

*Statement of Income and Expenditure of the Maha Bodhi Society for the months of July, August & September, 1937.* —(Contd.).

INCOME.

| | Rs. | A. | P. |
|---|---|---|---|
| Brought forward Rs. | 2,519 | 1 | 6 |
| *Sarnath Institute a/c.* | | | |
| Fuchin Lama ... | 5 | 0 | 0 |
| Rani Birla ... | 5 | 0 | 0 |
| A. D. Trust ... | 300 | 0 | 0 |
| Transfer from A. Dharmapala a/c. ... | 551 | 4 | 0 |
| *Sarnath Bldg. a/c.* | | | |
| Anonymous ... | 28 | 8 | 0 |
| *Calcutta M. B. S. a/c.* | | | |
| Life membership ... | 750 | 0 | 0 |
| Other receipts ... | 40 | 0 | 0 |
| Telephone ... | 0 | 4 | 0 |
| Hall rent ... ... | 150 | 8 | 0 |
| House rent ... ... | 387 | 8 | 0 |
| Vihara a/c. ... | 6 | 10 | 0 |
| *Malabar Mission a/c.* ... | 300 | 0 | 0 |
| Charity box ... ... | 25 | 5 | 0 |
| A. D. Trust ... | 500 | 0 | 0 |
| Barua a/c. ... ... | 946 | 0 | 0 |
| TOTAL Rs. | 6,519 | 0 | 6 |

EXPENDITURE.

| | Rs. | A. | P. |
|---|---|---|---|
| Brought forward Rs. | 4,026 | 7 | 0 |
| *Sarnath Institute a/c.* | | | |
| Books, stationery, etc. | 184 | 0 | 3 |
| *Food a/c.* ... ... | 523 | 10 | 6 |
| Sripal a/c. ... ... | 67 | 15 | 0 |
| *Sarnath Bldg. a/c.* | | | |
| Fencing etc. ... | 108 | 9 | 9 |
| *Gaya a/c.* ... ... | 32 | 14 | 6 |
| *Nautanawa a/c.* ... | 25 | 4 | 0 |
| *Delhi a/c.* ... ... | 15 | 8 | 0 |
| *Calcutta M. B. S. a/c.* | | | |
| Stamps ... ... | 36 | 10 | 9 |
| Charity ... ... | 4 | 7 | 0 |
| Library a/c. ... | 27 | 11 | 0 |
| Soap, stationery, candles & cooli ... | 45 | 0 | 3 |
| Typing charges ... | 6 | 0 | 0 |
| Vihara painting ... | 24 | 9 | 0 |
| Priest a/c. ... ... | 76 | 4 | 3 |
| D. W. a/c. ... | 49 | 13 | 0 |
| Wesak a/c. ... | 38 | 11 | 0 |
| Beniapukur house ... | 19 | 1 | 0 |
| Do. Corporation tax | 60 | 12 | 0 |
| Dhammachakra Festival a/c. ... ... | 5 | 5 | 6 |
| Book case for Sarnath | 75 | 0 | 0 |
| Do. forwarding charges ... ... | 25 | 0 | 0 |
| Electric bills ... | 44 | 12 | 0 |
| Telephone bills ... | 36 | 14 | 0 |
| Malabar a/c. ... | 350 | 0 | 0 |
| Vimalananda a/c. ... | 10 | 0 | 0 |
| Bodhgaya land ... | 500 | 0 | 0 |
| Bhavani ... ... | 145 | 0 | 0 |
| Printing a/c. ... | 85 | 0 | 0 |
| Barua a/c. ... ... | 325 | 0 | 0 |
| Screen repair ... | 16 | 0 | 0 |
| Typewriter repair ... | 2 | 8 | 0 |
| Gaya a/c. ... ... | 1 | 6 | 0 |
| Secretary's trip ... | 10 | 0 | 0 |
| Madras a/c. ... | 7 | 0 | 0 |
| Electric repair ... | 6 | 3 | 0 |
| Food a/c. ... ... | 151 | 10 | 9 |
| Salary & allowance ... | 235 | 0 | 0 |
| M. B. J. a/c. | 1,160 | 5 | 3 |
| TOTAL Rs. | 8,565 | 4 | 9 |